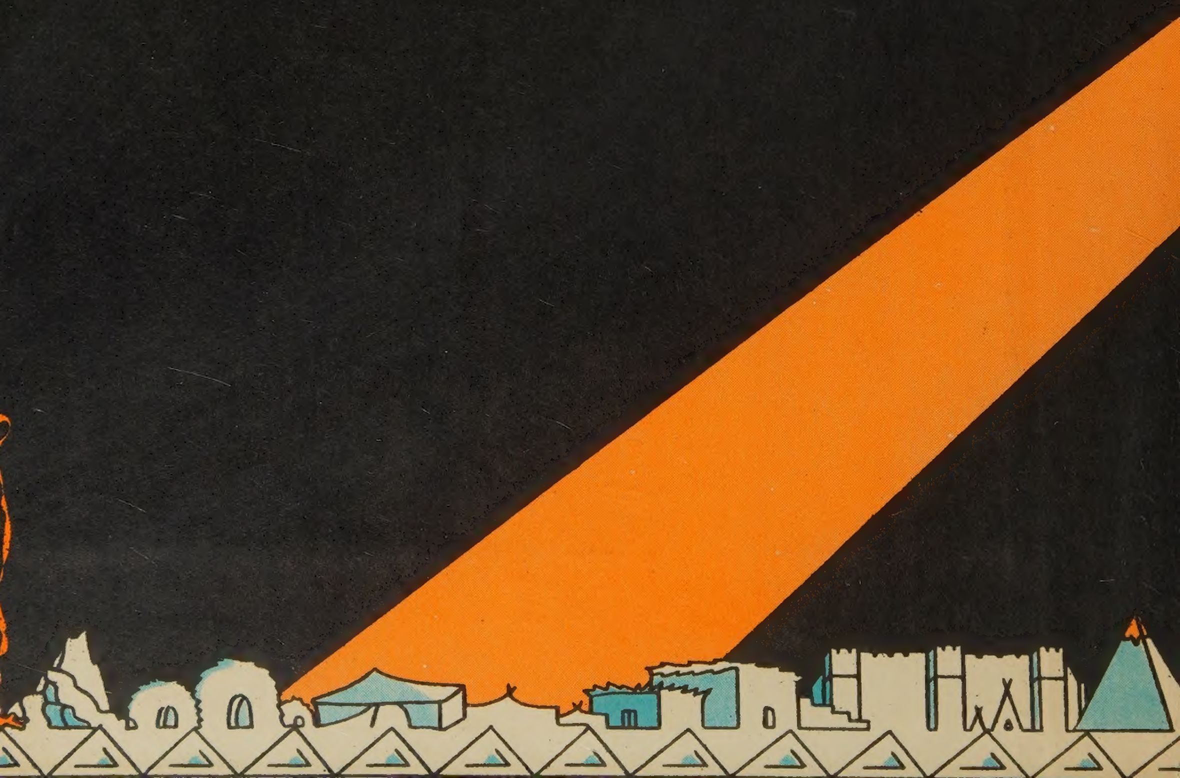
A PICTURESQUE TALE OF PROGRESS

CONQUESTS II



A
PICTURESQUE TALE OF PROGRESS

By Olive Beaupré Miller

Assisted by Harry Neal Baum

CONQUESTS

PART II

THE BOOK HOUSE FOR CHILDREN
CHICAGO

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CONTENTS

I

ROME AND THE WESTERN WORLD: 11

II

ROME CONQUERS CARTHAGE: 30

III

THE ROMAN REPUBLIC: 50

IV

THE EARLY ROMAN EMPIRE: 94

V

THE STORY OF CHRISTIANITY: 121

VI

CHRISTIANITY CONQUERS THE EMPIRE: 175

INDEX: 221

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LIST OF MAPS

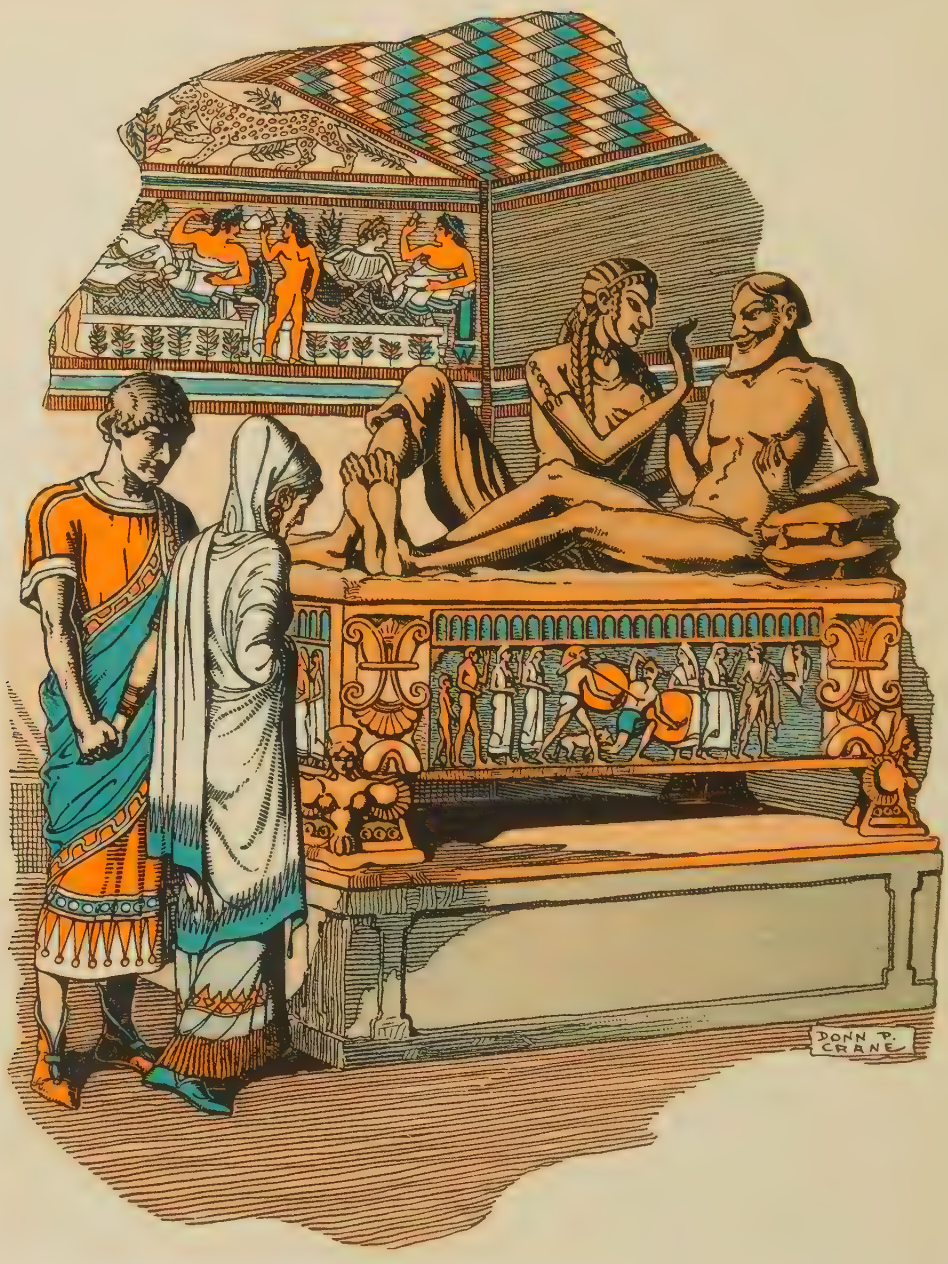
ABOUT 750 B.C.
THE PENINSULA OF ITALY: 11

27 B.C.—180 A.D.
THE ROMAN EMPIRE DURING THE CENTURIES OF PEACE: 95

ABOUT 46—62 A.D.
MISSIONARY TRAVELS OF PAUL: 191

THE PICTURE ON THE COVER *is a mural decoration from the Black Room of the wealthy Vettii family in Pompeii. Cupids were often shown in merry pranks imitating the occupations and trades of real people.*

In this picture, a cupid has his chariot drawn by two mischievous dolphins, small relatives of the whale and the clowns of the sea. Pompeians were proud to show to their friends pictures illustrating, in a romantic way, the modest occupations which brought them wealth and influence.


DONN P. CRANE

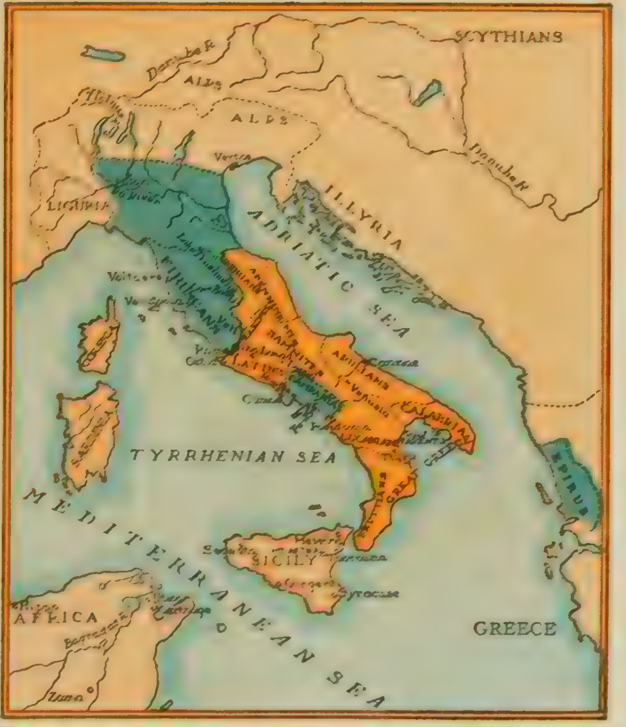
I

Rome and the Western World

(From about 1000 b. c. to 264 b. c.)

The Greek Colonists and the Etruscans

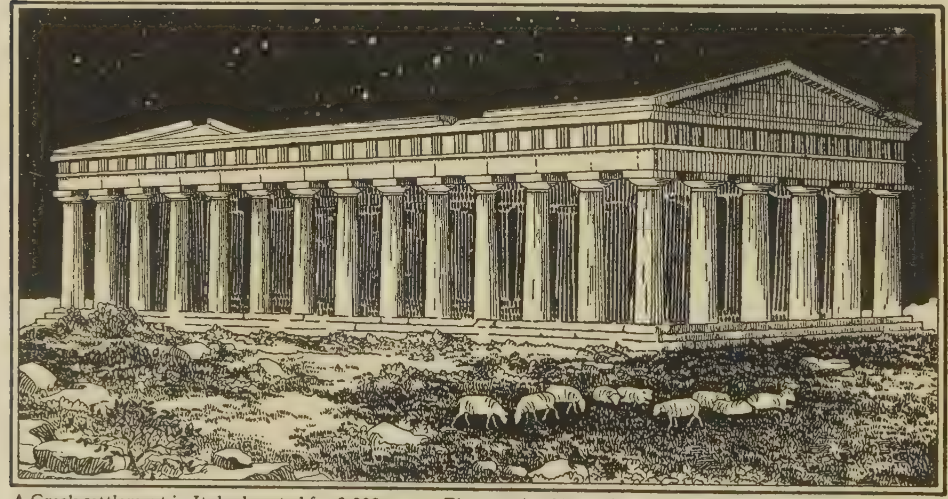
In the days of the early Ptolemies, the Greek world became aware that across the Adriatic a restless young city named Rome was seizing the whole of Italy. Who and what was this Rome? For centuries the Greeks had thought that save for Greek settlers in Italy, the only important people on the neighboring peninsula were the almond-eyed Etruscans, living in their hill-cities, painting delicate frescoes, building beautiful tombs with uniquely angular figures reclining on their terra cotta sarcophagi, and sending to Greece in their ships exquisite pottery and jewelry. But the Romans were not Etruscans. The Romans were uncultured Latins, knowing only what they learned from the Greeks.


SCYTHIANS
Danube R.
ALPS
ALPS
Venetia
Danube R.
ILLYRIA
LIGURIA
ADRIATIC SEA
SAMNITES
APULIANS
CALABRIANS
TYRRHENIAN SEA
EPIRUS
MEDITERRANEAN SEA
SICILY
Syracuse
AFRICA
Zama
GREECE

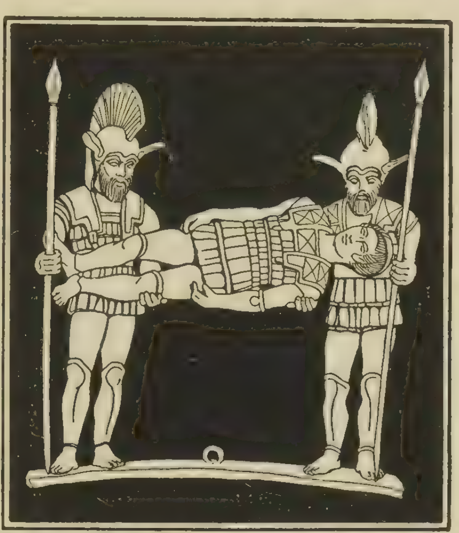
The peninsula of Italy, like a boot kicking the football of Sicily. Greece lay close on the East, and Carthage was south across the Mediterranean.

Italy was a smiling land. It had a warm, pleasant climate, bountiful pasture-lands and wide-spreading plains for farming, and though the tall peaks of the Ap′en-nines ran down the whole of its length, it had no criss-cross mountain-chains, or deep-indenting bays, to keep the land all cut up into separate districts like Greece. Dissatisfied Greeks, for centuries, had been leaving their fatherland when nobles oppressed too severely or living was lean at home, and seeking their fortunes in Italy.

Cy′me in the beautiful Bay of Naples was the earliest of their settlements. The rude Italian tribesmen called the settlers at Cyme *Grae′ci* because they had come from Grae′a, and soon they bestowed on all Hellenes the common name of Greeks. Naples, too, the Greeks founded, and Paes′tum, or Po′sei-do′ni-a, in the land of twice-blooming roses, and many another city along the heel and toe of Italy's great boot or on the island of Sicily. Indeed, so important to Greece were these colonies in Italy, that from the earliest times they had called the land "Mag′na Grae′cia" or Great Greece.

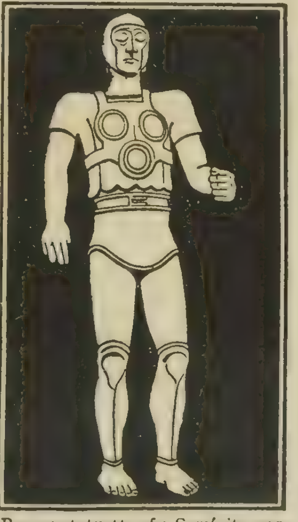


A Greek settlement in Italy deserted for 2,000 years. The temple of Po-sei′don in Paes′tum or Po′sei-do′ni-a about fifty miles from Naples. These majestic ruins, perfect in their symmetry, are among the most beautiful in the world.



Two bearded early Latin soldiers carry the body of a dead comrade from the battlefield. The soldiers wear large bronze helmets and complete body armor. They are armed only with heavy spears. (A 4th century B. C., bronze handle. Found at Prae-nes′te. Now in the Museum Papa Giulio at Rome, Italy.)

The natives whom the Greeks had found when first they came into Italy, were Indo-Europeans, who had swarmed down into the land not long after the crude and barbarous forefathers of the Hellenes had swept down into Greece, to destroy the ancient Cretan and My′ce-nae′an civilization. But these Italic tribes had found no wonderful cities, no art, and civilization, to destroy and yet to learn from. Therefore, they had remained a simple shepherd people.



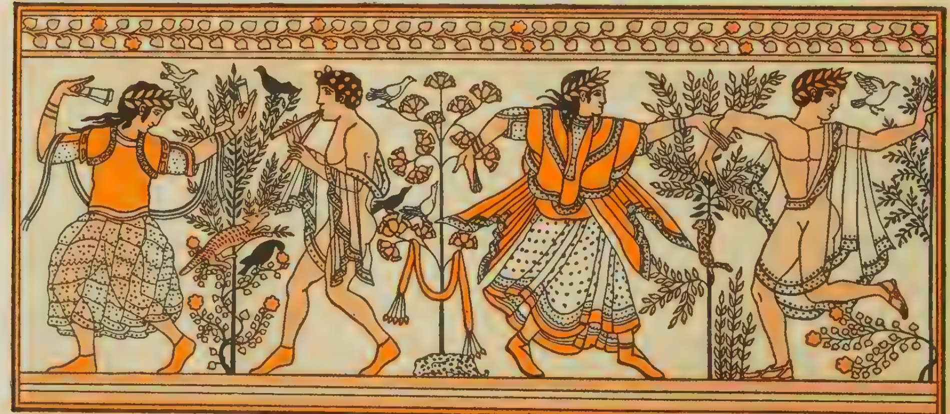
Bronze statuette of a Sam′nite warrior, showing the typical helmet, breastplate, and belt of these mighty highland warriors. (5th cent. B.C.)

In the gently sloping plains to the west of the peninsula, were the rough and sturdy Latins, whose home near the Tiber River had become known as La′ti-um. Among the narrow valleys and endlessly rolling heights of the sunburned Apennines, dwelt wild and rugged Sa′bines, hardy Sam′nite warriors, and Vol′scian mountaineers. All these groups, however, were called Italic tribes, and from them the land received its name of Italy.

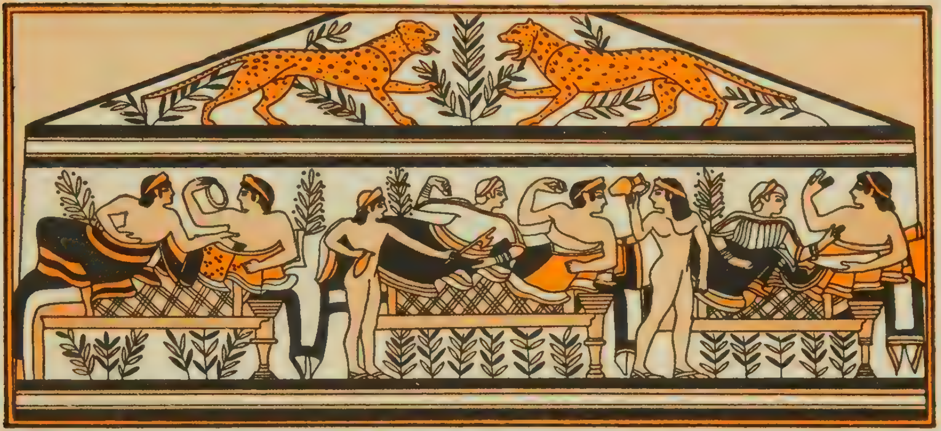
The coming of the Greek colonists brought new ideas and customs to these many uncivilized tribes, taught them the use of the alphabet, how to coin money for trade, and to tell all the marvelous tales concerning Olympic gods.

Because both Greeks and Italics were Indo-Europeans, their gods were much alike. The Italics believed in a sky-god, who was ruler of all the gods, and they called him Jupiter or Jove. The same god, however, was called Zeus by the Greeks. Mars, Italic god of war, was Ares, the Greek god of war; Venus, goddess of love, was only the Greek Aphrodite; Juno was Hera, Queen of the Gods; and Vesta, Goddess of the hearth-fire, was Hestra to the Greeks. A few gods, indeed, were Italic, such as the two-faced Janus, protector of all doorways and the La′res and Pe-na′tes, ancestral household gods; but for the most part, the Italic tribes took over all the Greek tales about the Olympic gods and looked on them as their own.

From the Greeks the tribesmen learned much, and much they likewise learned from their neighbors to the north, the efficient and skilful Etruscans. These people had left Asia Minor before 1000 B. C., and settled on the west coast of Italy north of the river Tiber. It was said that they came from Lydia because of a fearful famine, and that their name, *Etruscans*, came from their Prince Tyr-rhe′nus.

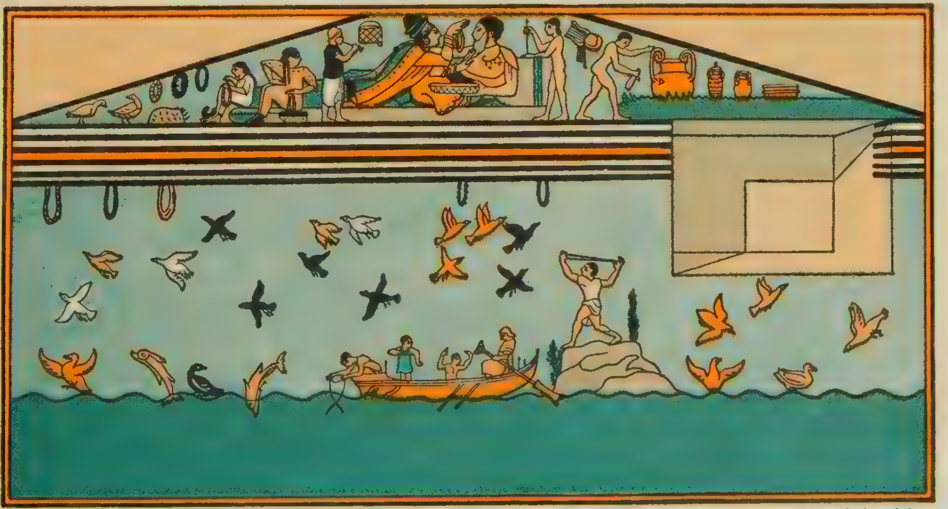


E-trus′cans in interesting costumes, part Greek and part Asiatic. They dance in honor of the dead amid joyous outdoor scenery, pirouetting and posturing with graceful transparent draperies. The man plays the flute. The girl at the left claps her castanets and has a strap with bells over her shoulders. The big fan-like hands, the features of the dancers, the joy of their movements, the richness of the borders of their garments, and the strange stiffness and regularity of the folds are quite Etruscan, characteristic of these intelligent and artistic Asiatic settlers in Italy. A remarkably fine piece of work in detail and execution. From the Tomb del Tri-cle′ni-o, 5th cent., B.C.

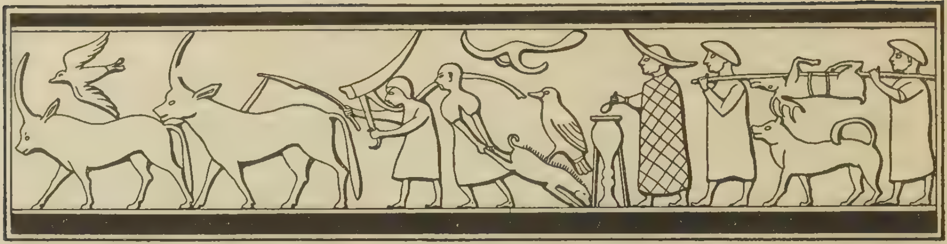


An Etruscan symposium. The guests recline on bronze couches covered with embroidered cushions, and with the luxury and ceremony which characterizes the Etruscan nobles, they are served by naked boys. At the left, two youths occupy the couch, but the other couches have a youth and a young girl. The men wear mantles and the girls chitons. Above are two long-bodied hunting leopards. Tomb of the Leopards at Cor-ne′to, about 500 B. C.

Already knowing much of the eastern civilizations, the Etruscans quickly conquered the rude, native Um′bri-an tribes, and established themselves north of Naples, crowning the hilltops with cities,—Vet′u-lo′ni-a, Vol-a-ter′rae, Faes′u-le and Cor-to′na, all hanging high in the sky, commanding the country round-about and protected by well-built stone walls.



Hunting and fishing scene from an Etruscan tomb of the 6th century B. C. The hunter shoots at the birds with a sling and the fisherman uses a loop. Above, the noble, who was buried here, is shown feasting with his wife.

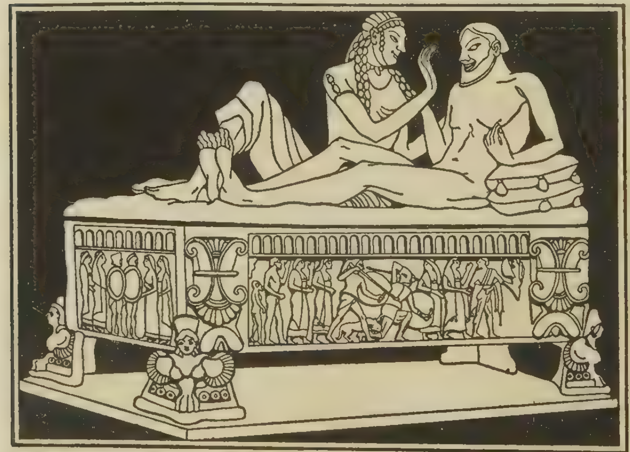


An Etruscan farm scene. A subjugated Italic tribesman, having finished ploughing, has unyoked his oxen and is resting the plough on his shoulder. Next him another rustic is dragging the carcass of a freshly killed pig, on which a bird, perhaps the ominous raven is perched. To the right, an Etruscan in cloak and broad brimmed hat returns from the hunt; two men bear the deer just slain on a pole, while a dog with symmetrically curved tail, runs happily underneath. Reliefs on an Etruscan bronze vase, found near Bologna, 500 B. C. Now in Museum, Bologna.

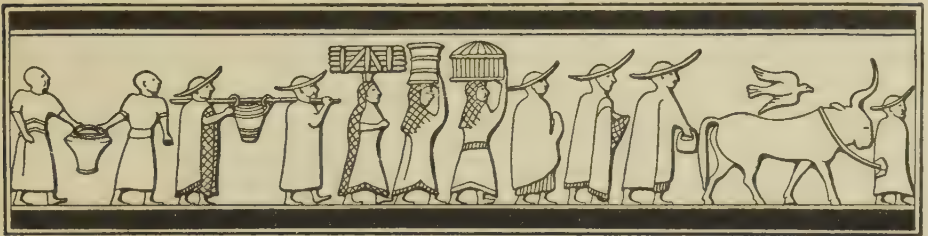
These Etruscan cities were particularly clean and healthy, rising up around temples constructed with graceful arches; for it was the Etruscans who perfected the use of the arch.

From their picturesque hilltop cities, the Etruscans ruled all the land, and the native Umbrian tribes became servants to the Etruscans, fighting in their armies, building their walls and temples, rowing their powerful galleys, and working their fields and mines. Each Etruscan city was a little state by itself, but all were closely allied in a compact of defense.

Soon the Etruscans found themselves wealthy owners of land; busy with matters of farming, mining, and manufacturing, with racing their beautiful horses, or hunting the savage wild boar. And for their dead they built tombs elaborately decorated.



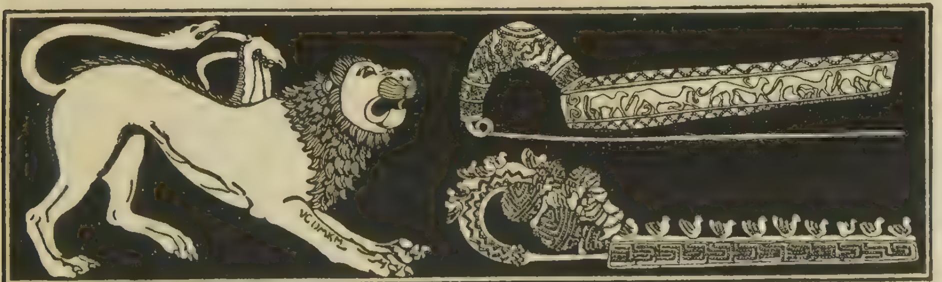
A loving couple reclining on a typical Etruscan terra cotta sarcophagus, (from Cer-vet'ri; 6th century B. C.). Note the Oriental type of features, especially the obliquely placed eyes, which no Aryan ever possessed. This mysterious Asiatic race, the Etruscans, living in the hill-cities around Florence and Bo-log'na, were once the most important people in Italy and did more than any others to mould its civilization. To them the Romans owed much of their political, social and military organization. The Etruscans took over the Greek alphabet, but though their records are written in Greek letters, all knowledge of the Etruscan language has been lost and the search for a key to it is one of the interesting adventures of modern scholars.



An Etruscan funeral procession. At the left, two men bear a pole from which is slung an urn containing the ashes of the dead, a rather unusual picture, as the Etruscans ordinarily buried their dead instead of cremating them. The urn is similar to the vessel from which these reliefs were taken. In front of the urn three women carry respectively, a bundle of faggots, a ribbed bronze vessel, and a basket. Before them march three reverend persons in long cloaks and large hats, while a sacrificial ox is led along by a man in the same wide hat and long cloak.

They became master workmen in metal and mighty traders by sea, carrying their pottery and metal-work to all the known ports of the world. They kept commerce in their own hands by forbidding any foreign ship to visit Etruscan cities. Etruscans visited Greece, and learned much of Greek art and religion, but no Greek boats were permitted to land on Etruscan shores.

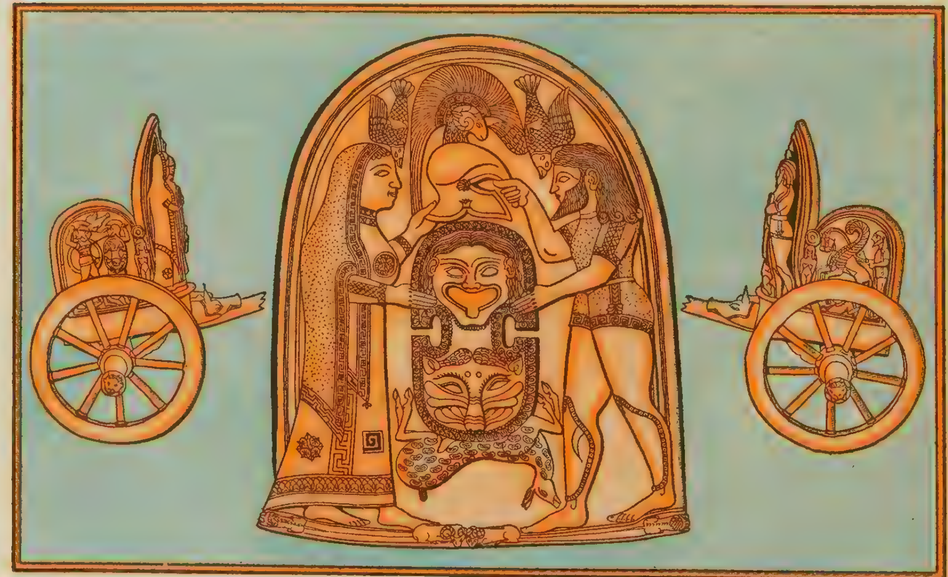
Now the power of these hardy Etruscans frightened the primitive Latins who had settled on hills near the Tiber, some twelve miles in from the sea. They knew themselves no match for these highly civilized pirates, but they meant to preserve their liberty and not become slaves like the Umbrians; therefore they formed a league under the leadership of the settlement on the Pal′a-tine Hill, where a fortress guarded the only bridge and the ford across the stream.



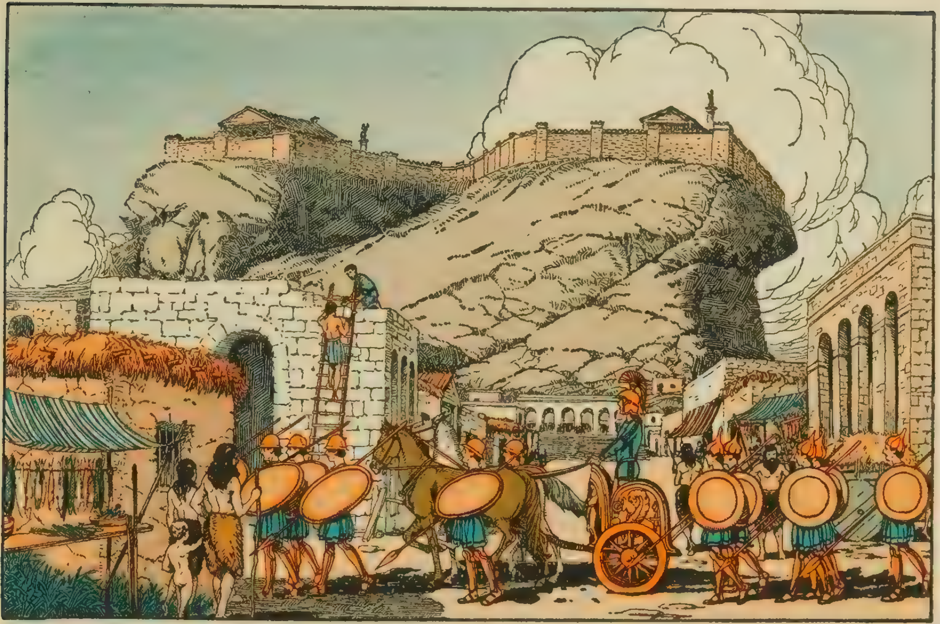
Masterpieces of the Etruscan metal-working artists: the bronze chimaera from A-rez′zo, glorious in its conception and seeming to breathe forth fire. It has the figure of a lion, a goat's head rises from the back and the tail is a serpent. The goat's head is dying, fatally wounded by the spear of Bel-ler′o-phon. (3rd century, B. C.) Two gold fibula, or safety-pins, decorated with exquisite animals in filigree and the finely coiled wire granulations, so characteristic of Etruscan gold-work. (725-625 B. C. Now in the Archaeological Museum, Florence, Italy.)

Heeding this threat, the Etruscans went no farther southward. They conquered the land to the north, but did not cross the Tiber, and soon the ford near the Palatine Hill became a meeting place for the rude and barbarous Latin and the civilized Etruscan. On marshy ground near the ford was the Forum, or market place, where the Latins brought grain and cattle to exchange for weapons and tools, which Etruscan artisans fashioned so skilfully from iron.

Not till about 750 B. C., did the Etruscans think seriously of going south of the river. Then an Etruscan prince suddenly crossed the Tiber, seized the Latin fortress on the Palatine Hill, and from this point subdued the towns on the other hills. These villages he united into one large city, which he made his center of government, as he conquered Alba Longa and the rest of the Latin League, and to his new capital city he gave the Etruscan name of Roma.



An Etruscan chariot of wood with iron tires and bronze sheathing richly decorated in repousse work. At the left, a victorious warrior thrusts his spear through the body of an opponent while a fallen foe lies at his feet. In the center, the warrior's wife gives him his helmet and shield before he departs for battle. At the right a warrior drives a pair of winged horses over the body of a woman. (Metropolitan Museum, New York.)



Rome under Etruscan rule. King Tar′quin in his chariot surrounded by Etruscan soldiers rides through the Forum where barbarian Latins trade with their cultured masters. Above, on the Capitoline Hill, stands the Temple of Jupiter.

Henceforth, for two hundred and fifty years, the Etruscans ruled the Latins. In Rome they drained the marshy ground on which stood the busy Forum. On the Capitol Hill they built a temple to Jupiter, and along the edges of the hills, they erected a strong stone wall which entirely enclosed the town. Rome became a trading center, where Greeks, Etruscans, and Latins all met to exchange their wares; and Os′tia was established at the mouth of the River Tiber to make a seaport for Rome. But about 500 B.C., the last Etruscan king, Tar′quin, was forcibly driven from Rome; the patricians, or men "with fathers," that is, those whose fathers had been original Latin tribesmen, now took charge of the government, and the story of Rome as a Latin city really began. In later years, however, its people thought their city worthy of a more heroic beginning. Therefore they taught their children the legend of the founding of Rome.

The Legend of the Founding of Rome

In the terrible days when Troy fell, there fled from the burning city the Trojan hero, Ae-ne′as, son of the goddess Venus. Leading his little son by his hand, and bearing his aged father, An-chi′ses, upon his back, Aeneas fled with his followers and all his household gods. Boarding a ship, he wandered far from the shores of Troy.

> Arms and the hero I sing, who first from the shores of the Trojans,
> Fleeing sharp driven by fate, to Italy came and La-vin′i-a.
> Much had he suffered on land, much tossed had he been on the ocean,
> Fleeing the wrath of the gods and the long cherished hate of cruel Juno.
> Much, too, he suffered in war before he could build him a city.*

So was Aeneas, storm-driven, tossed on the African shore, where Di′do the Tyrian Queen, had founded the city of Carthage. Warned by the ghost of her husband, Dido had fled from Tyre, where her brother, the King Pyg-ma′li-on, had foully murdered her husband out of greed to possess his gold. Landing here on the African shore, she had bargained with the natives to purchase so much of their land as might be covered with the hide of an ox. But cutting the hide into strips, she wilily made it enclose the whole of a certain hill, the Byr′sa or Hide-Enclosed Land, whereon she had builded a fortress, the citadel of great Carthage.

Fair as Diana, this Dido, towering above her maids, received Aeneas in state, beneath the dome of a temple. And straightway she loved Aeneas, and no more sighed for Sychae′us, her husband who had been slain. In garden bowers and beauty spots, Queen Dido and her maids made festivals for Aeneas, that he might nevermore desire to leave her tropic shores. The noise of merrymaking rang through the palace courts; there blazed from the gilded roof bright lamps and

*From Vergil's *Aeneid*. The Roman poet Vergil lived from 70 B. C., to 19 A. D. He was the son of a small farmer, but received an excellent education which included the study of Ep′i-cu-re′an-ism. The *Aeneid*, the first of all the Latin epic poems, was written at the request of Augustus for the greater glory of Rome, and told the story of Aeneas. The *Aeneid* has many passages of exquisite beauty, but has not the power and majesty of Homer's epics.

gleaming torches, which turned the night to day. Or with the rising sun, Queen Dido and her huntsmen led Aeneas forth, to ride the woodlands green, or gain the pathless mountain-tops, where wild goats leapt the crags.

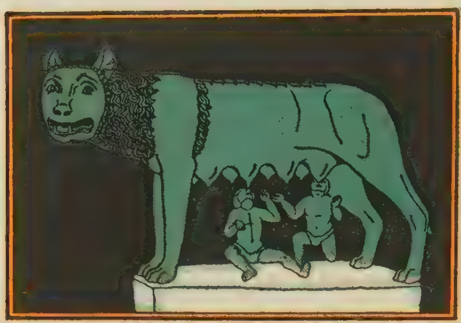
But in Aeneas dwelt an urge that would not let him stay. The gods had put it in his heart to found a mighty city that should one day rule the world. He loved the dusky Dido, yet he sailed away from Carthage; he left the love-sick queen, and she, for grief, built up a lofty funeral pyre, fell on her sword and died.

All ignorant that those flames, so bright against the sky, were Dido's funeral pyre, Aeneas turned his vessel north, to meet adventures on the seas again. So came he to the coast of Latium and beheld the Tiber, swift and strong, fair-flowing to the sea. Then shoreward did he bid his mariners to turn their prow, and up the shady stream with joyous hearts they rowed.

La-ti′nus was in those days King of Latium, and he had no son but one fair daughter only. She, La-vin′i-a, was a queenly maid, and many young men wooed her; but of these the comeliest, of long and lofty ancestry, was Turnus, whom the royal mother yearned to wed to her fair maid. But signs and portents all forbade. Before the altar standing, the maiden's hair was seen to blaze, ablaze her jeweled crown. "So will she blaze in fame and fortune," said the gray-haired seer, "if she but wed no man of Latium, but a stranger who will shortly land upon these shores."

Thus when Aeneas came, Latinus sent an embassy with gifts, and offered peace, and his fair daughter's hand. But when Aeneas and Lavinia were wed, young Turnus, smitten deep with grief, stirred all the Latins up to war. Long raged the fiery battles till Aeneas slew his foe,—

> Settling the gods of his household in Latium whence came the Latins,
> Whence rose the fathers of Alba and high-towering walls of great Roma.



Famous bronze statue of Romulus and Remus, the wolf wrought by Greek artists in Italy, 6th century, B. C.

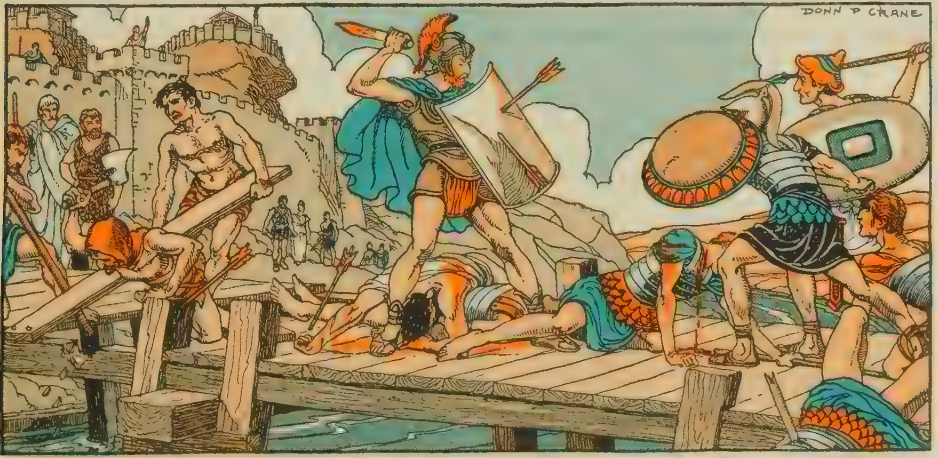
Of this Aeneas then, there sprang a race of princes, they who ruled in Alba Longa, and of this proud line was born that priestess Rhe′a Sil′vi-a, who wedded Mars, the war-god, and bore Rom′u-lus and Re′mus, lusty twins. The uncle of these infants, who by force had made himself the King of Alba Longa, sought to kill the rightful heirs. He put them in a boat and pushed the craft into the Tiber, that the current of the stream might carry them far out to sea. The boat, however, came ashore at that historic spot where later Rome should rise, and when the twins for hunger cried, there came a great she-wolf, and suckled them.

Thus did the twins to sturdy manhood grow, as strong and fierce as wolf-cubs, and unto them they gathered in their youth, a band of rugged followers, with whom they came and claimed their rights in Alba Longa, then started forth to build a city on the hills, where once the current of the stream had landed them as babes. That hill which now is called the Av′en-tine, did Remus choose to be the city's site, but Romulus would have the Pal′a-tine. So they agreed to let the gods decide, and Remus, as an omen, saw six vultures flying from the East, but Romulus twelve mighty vultures saw, and cried: "The gods approve my choice!"

He ploughed a trench around the Palatine to mark his city's walls; but Remus, mocking, leapt across the ditch to show his scorn of such a small defense. Then Romulus, in anger, slew his brother, crying: "May this end to any come who try to cross my walls!" And so it was that Romulus did found great Rome and to the Roman people pass the spirit of the wolf-cub and the war-blood of great Mars!

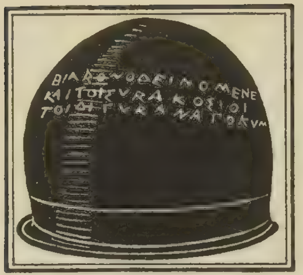
Rome, the Young Latin City

Having done away with their king, the *patricians* formed themselves into a Senate and made Rome a republic, electing two *consuls* from their own ranks to govern the city for a year. But in Rome there were many non-citizens who were not patricians, or descendants of the three Latin tribes who had first formed the city. They were known as *plebians* or plebs, and as unfair laws oppressed them, they began to clamor for power. According to an old tribal custom of the Indo-Europeans, every man who could carry a weapon had the right to meet in a great assembly, or *co-mit'ia.* Therefore, dissatisfied plebs could refuse to go to war; and so after many struggles, the senators agreed that the *plebs* could elect from their number two men called *tribunes*, who should look to their interests and have power to stop any act of the consuls or any decree of the senate which was unjust to the plebs. Moreover, when other Latin tribes, fearing the Etruscans, formed a Latin League, and placed themselves by treaty under the leadership of Rome, the Senate gave these



One-eyed Ho-ra'ti-us, single-handed, defends the bridge across the Tiber from the fierce Etruscans of Ve'ii. Later Romans had many such stories of their early heroic struggles in mastering the surrounding tribes. One story told how the rough followers of Romulus stole wives from the nearby Italic tribe of Sabines. Another concerned the old soldier Cin'cin-na'tus, who left his plough in the furrow when called from his farm to save Rome. These stories which were believed to be true till a hundred years ago, are retold in Macauley's *Lays of Ancient Rome.*

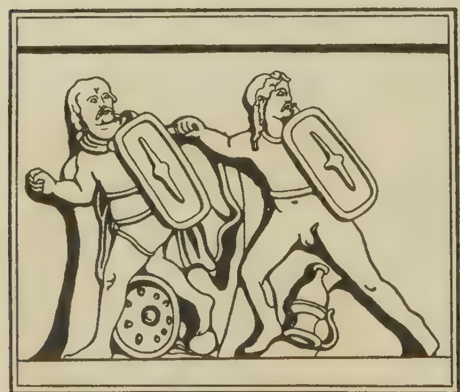
Latins almost the same rights and privileges as the original Roman citizens.



Bronze helmet dedicated by Hi′e-ro of Syracuse as part of spoils captured from the Etruscans, 474 B.C.

Fear of the Etruscans burned deep in Latin hearts. Rome was still weak and crude compared with these powerful neighbors. It was only outside events which delivered her from these foes. In 474 B. C., the Etruscans laid siege to Cy′me, the first Greek settlement in Italy. Cyme appealed for help to Hi′e-ro, tyrant of Syr′a-cuse′, an important Greek city in Sicily. Hiero came with a fleet and destroyed the Etruscan navy. Soon after this, hordes of barbarian Gauls swept down from the north, over the Alpine passes into the valley of the Po, destroying the Etruscan cities.

These two disasters so weakened the Etruscans that Rome felt strong enough to make an attack on Ve′ii, the nearest Etruscan city. When Veii fell, the Etruscan power at last received its death-blow and began most surely to wane.



Two fierce Gauls, half-naked, with long hair, and drooping mustaches, drop their booty in flight. The painted terracotta frieze of an Etruscan temple at Cur′-ta Al′ba, 3rd century, B.C., Museum, Bo-log′na. Depicting these savage and barbaric ancestors of the modern French, was very popular with the Etruscans of the fourth and third century, B.C. The artists who made these pictures had suffered much themselves from constant raids of the Gauls.

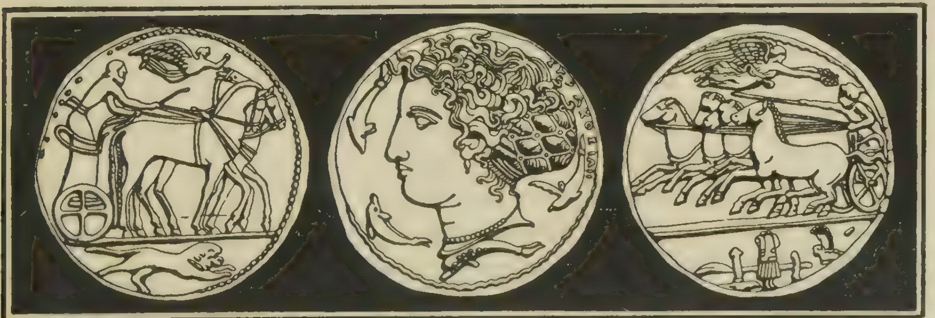
But then the Gauls reached Rome in 382 B. C.! Sweeping through northern Italy, burning and pillaging everywhere, the barbarians at last reached the Tiber. The Romans were dumb with fear,—these Gauls with their long blonde hair, and savage, drooping mustaches, seemed as tall as the gods! They hung the skulls of their enemies on the heads of their horses, and charged in wild disorder, half-naked, and with terrifying cries.

Nevertheless, when the Barbarians were within a few miles of Rome, an army went out to meet them. The army was overcome; the city was destroyed, and only the fortress on the Capitoline Hill was with difficulty held by the Romans. Rome was forced to pay the Gauls an enormous sum of gold; whereon they withdrew to the Valley of the Po, to settle in Cis-al′pine Gaul, or Gaul this side of the Alps.

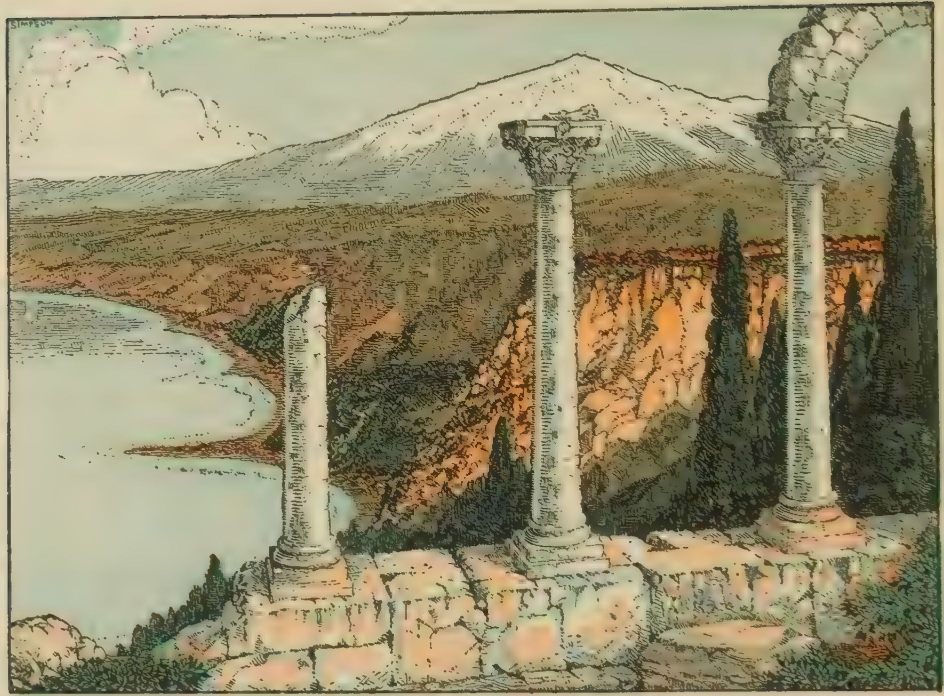
Rome was left to build up her city almost from the foundations. She was by now the strongest city on the west coast of Italy, but there were other cities in the Italian world much more important than Rome. One of the greatest of these was the Greek city of Syracuse on the island of Sicily, that city which had so recently helped destroy Etruscan power.

Sicily and Syracuse

Syracuse had been settled by colonists from Corinth about 734 B.C. It had a beautiful harbor, so its people soon took to commerce and made their city known as the great western center of Greek trade. Under the leadership of a number of strong, able men, who seized control and were therefore called *tyrants*, the city grew powerful and beautiful, adorned with temples and markets, with theatres and docks.



Exquisite coins of the great Greek city of Syracuse in Sicily. First, a silver medallion struck by the tyrant Ge′lon in 480 B.C., to commemorate his victory over the great city of Carthage in Northern Africa, which had made large numbers of settlements in Sicily. Victory crowns the horses of the chariot while below, the lion of Carthage is shown in desperate flight. Second, the head of Ar′e-thu′sa, patron nymph of Syracuse, who dwelt in a fresh water spring on the site of the first small city. The dolphins indicate the maritime power of Syracuse. Last, the reverse side of the second coin struck after the defeat of the Athenians in 413 B.C. Victory crowns the charioteer and below is a suit of Athenian armor, such as were given as prizes at the festival commemorating the defeat of Athens.



Ta′or-mi′na, one of the loveliest Greek settlements in Sicily. Ruins of the Greek theater which was later rebuilt by the Romans—one of the most romantically beautiful spots in the world. Below, at the foot of the steep pink cliffs, lies the sea; in the distance unbelievably white, rises the snow-capped Mt. Etna. Splendid ruins of other Greek settlements may be seen today at Syracuse, Gir-gen′ti and Se-ges′ta in Sicily.

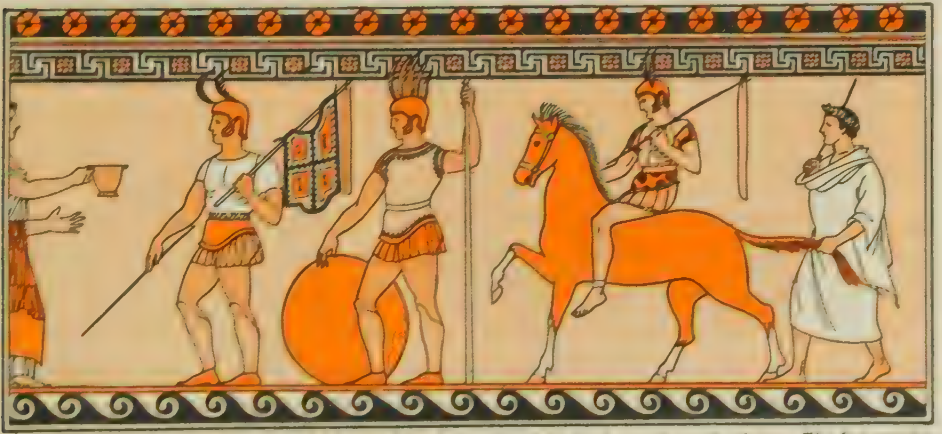
Hi′e-ro, who had defeated the Etruscan navy, had succeeded his brother, Ge′lon, the first of these great tyrants, in 478 B. C. His victory not only helped to break Etruscan power, but also made Syracuse greater than ever to the other Greek colonies in Italy, so that all now turned naturally to Syracuse for leadership and help.

It was Hiero's desire to be called King of Syracuse, and he set up a court which was magnificent in its luxury and display. He sent his race-horses and chariots to the games at Olympia, and the most gifted poets of Greece were hired to celebrate his victories in lordly odes. Beautiful buildings and temples were erected in Syracuse, which became as famous for its beauty as for its luxury and wealth.

Indeed, so wealthy did Syracuse grow, that Athens became quite jealous, and in the days of Al′ci-bi′a-des sent a fleet to attack it. But the Athenians were defeated, and seven thousand soldiers were either sold into slavery or thrown into the stone quarries to die a miserable death.

By 405 B.C., under Dionysius, (Di′o-nish′i-us,) the tyrant, Syracuse had grown so powerful that no city in Europe could equal it. While Athens and Sparta fought in the Peloponnesian War, Dionysius built up an Empire which brought all the Greek cities in Italy under his control. So little did he think of Rome that he made no treaties with her; but when Dionysius died, the cities in Italy broke away, and Syracuse declined, while Rome slowly grew in power.

In the heart of the Apennine Mountains, Rome had to fight the Samnites for the possession of central Italy. These hardy and war-like highlanders trapped the entire Roman army in a narrow pass in the mountains, and won an overwhelming victory. As a sign of submission, they forced the proud army of Rome, clad only in their shirts, to pass under a yoke made of spears. In 290 B. C., however, the Romans at last defeated the Samnites altogether.



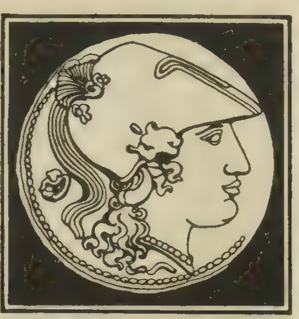
Powerful Samnite warriors from the highlands of the Ap′en-nines bringing home the spoils of war. The first warrior bears on his spear a costume of the enemy, quite possibly a Roman. Frescoes from Paes′tum, 3rd century, B.C.

While Rome was thus making herself the mistress of Central Italy, the Greek cities in Southern Italy, leaderless since they had thrown off the rule of Syracuse, begged Rome to send her armies to help them in subduing surrounding Italic tribes, with whom they constantly fought. Rome readily sent them aid and subdued the Italic tribes, but, in return, she demanded that all these Greek cities consent to receive a Roman garrison and come as allies directly under the protection of Rome. Certain Greek cities objected. Under the lead of Ta-ren′tum, they formed a league against Rome. But what Greek leader was left to aid them in fighting Rome?

The cities turned to Pyrrh′us, the vigorous and able king of E-pi′rus in Greece. King Pyrrhus was a bold fellow. He had spent the eventful years of his youth losing and gaining Epirus and conquering Macedonia, and he claimed descent from none other than the heroic and warlike Achilles. Courageous, generous, and affable, as well as resourceful and bold, he made a powerful enemy for the young republic of Rome. King Pyrrhus at once agreed to come and make war on Rome. By uniting all the Greek cities of Italy and Sicily, he hoped to establish a kingdom which might some day control all Italy. And so he gathered his army and appeared one day in Italy with a powerful brigade of war elephants, enormous, fearful beasts, which scattered terror everywhere as they ploughed their way through the land.

At Her′a-cle′a in 280 B. C., and at As′cu-lum the next year, King Pyrrhus won brilliant victories. His greater generalship, his well-trained soldiers in the phalanx, and his overwhelming war-elephants were too much for the Romans.

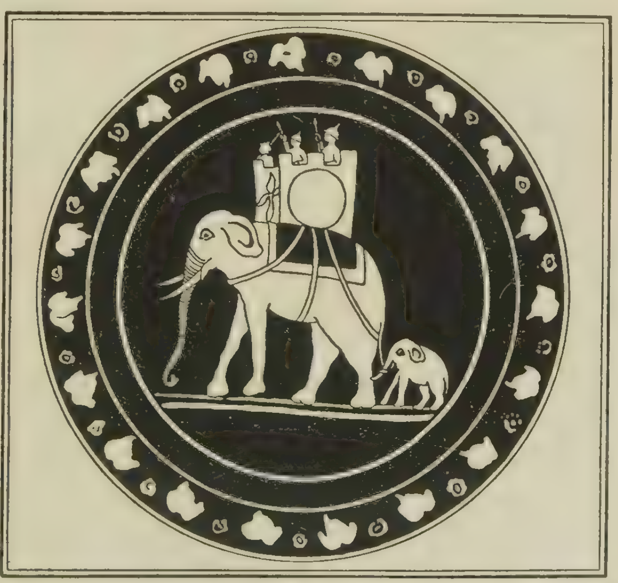
Then Pyrrhus went over to Sicily and soon took most of the island. But at this point Carthage in Africa sent its fleet to help Rome. The Carthaginians had many settlements in Sicily. They were not friends to the Romans, but they had



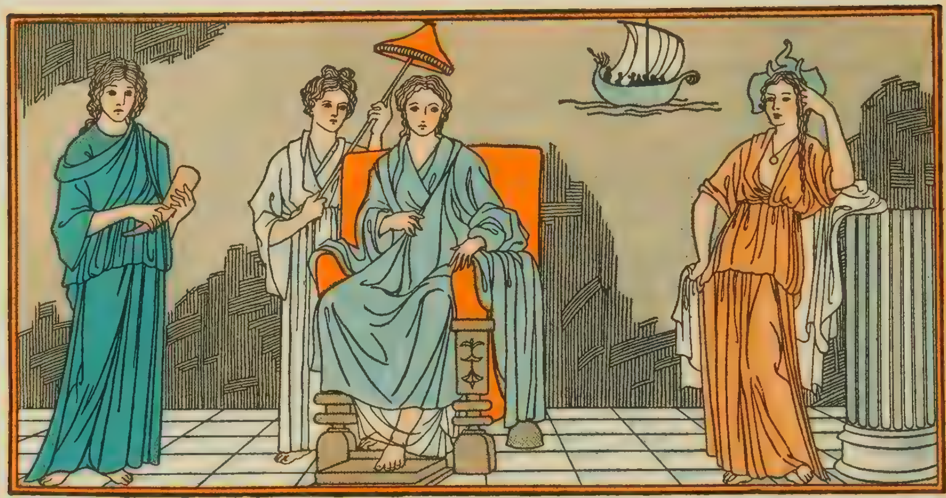
A gold coin of Pyrrh'us, King of Epirus, made during his expedition to Sicily showing the head of Athene.

no wish to see such a powerful leader as Pyrrhus master of Sicily. Rome could be dealt with later. So Rome and Carthage united, while, following the usual Greek custom, the cities Pyrrhus had set out to help, disagreed among themselves. Thus deserted, Pyrrhus fought one more battle with Rome; but this time the famous war-elephants rushed back on the army of Pyrrhus. The Romans were victorious, and Pyrrhus returned to Epirus with only a small remnant of his one-time powerful host.

With this able enemy removed, Rome marched against the Greek cities and took them one by one. Roman soldiers were placed in their fortresses, and the cities were declared the allies of the Republic. Ta-ren'tum surrendered in 272 B. C., and with its fall, Rome was at last complete master of the Italian peninsula as far north as the lands of the Gauls in the Valley of the Po. Only one great city, Carthage, the richest, and most powerful city that Rome had ever fought, now remained to dispute Roman control of the western Mediterranean world.



An elephant of Pyrrhus carrying on his back a tower containing three soldiers in Hellenistic armor. A baby elephant is led by his mother's tail. Since this painted clay dish belongs to the early 3rd century, B.C., there is no doubt that the picture represents one of the elephants which so impressed the Romans when Pyrrhus brought them to Italy. Museo Papa Giulio, Rome.



The legendary Queen Di'do of Carthage seated in an arm chair behind which stands her maid with the royal umbrella. Nearby is another maid handing the queen an ivory drinking horn. At the right stands a personification of Africa with the skin of an elephant's head on her hair. In the background the ship of Ae-ne'as is leaving the harbor. See page 20. Part of a mural decoration from Pompeii now in the Naples Museum. The Romans called the Carthaginians "Poe'ni" or Phoenicians, and the wars against this powerful city were therefore called "Pu'nic Wars."

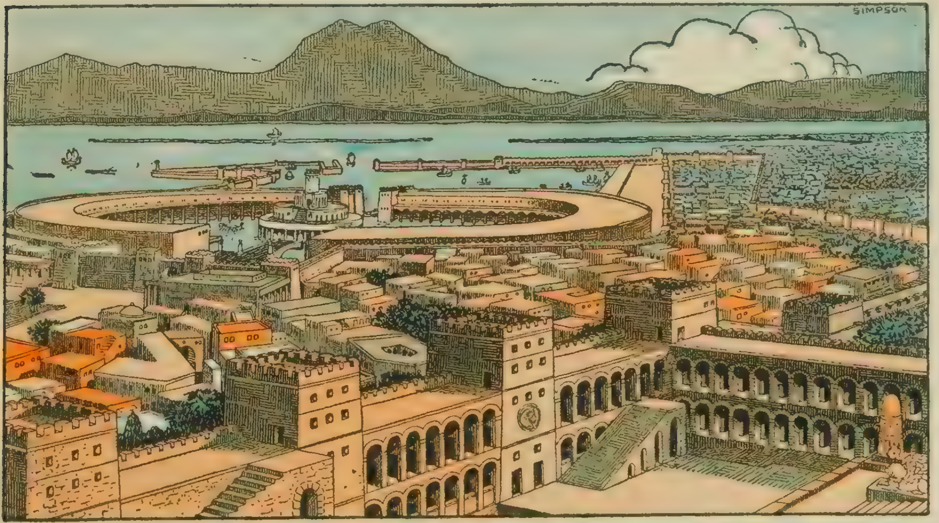
II

Rome Conquers Carthage

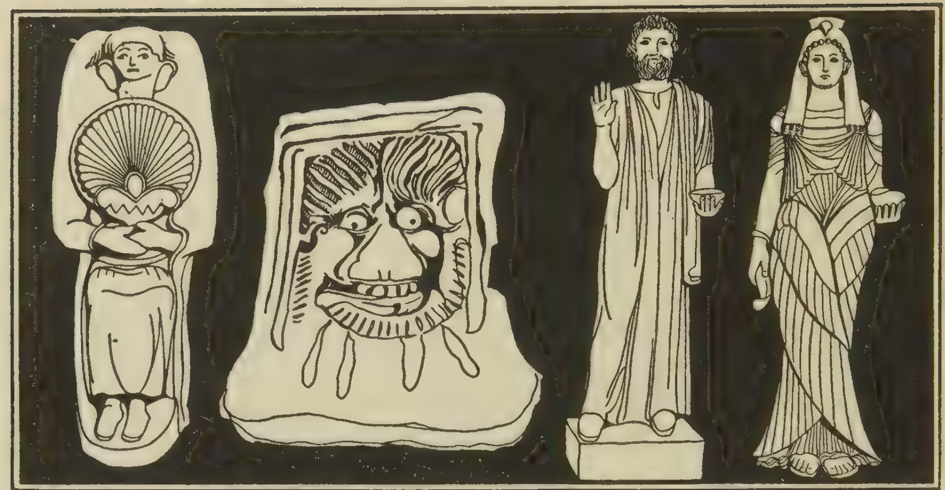
Carthage

While Rome was still a group of rude little Latin villages, Carthage on the north coast of Africa had become an established center of commerce and civilization. First settled by traders from the Phoenician city of Tyre about the time that King Hiram was aiding Solomon in the building of the temple at Jerusalem, Carthage maintained the belief that the founder of the city had been Queen Di'do or E-lis'sa, as the ancient legends said, and the fortress part of the city was always called the Byr'sa or Hide-Enclosed land. The swarthy Carthaginians, Semites by race like the Hebrews, were hardy, adventurous sailors, with no wish to conquer great territories or establish a mighty empire. Their thoughts were devoted to trade, and the colonies they established in Africa, Sicily, Italy, and Spain were intended as trading posts. But the Greek colonists absorbed their settlements in Italy. Other foreign powers threatened their other colonies and by the year 650 B.C., Carthage found herself forced to become a fighting nation.

She took the island of Sardinia near Italy; she controlled all Sicily except where the Greeks had settled; she collected tribute from Corsica and southern Spain; she allowed no other nation to pass through the Straits of Gibraltar. Soon the western Mediterranean, its shores dotted with her colonies, its waters swept by her war-galleys, became a "Phoenician lake," in which the Carthaginians boasted that no one dared wash his hands without asking leave of them. Built on a peninsula in the sun-bathed gulf of Tunis, Carthage glowed with the brilliance of a great Asiatic city.

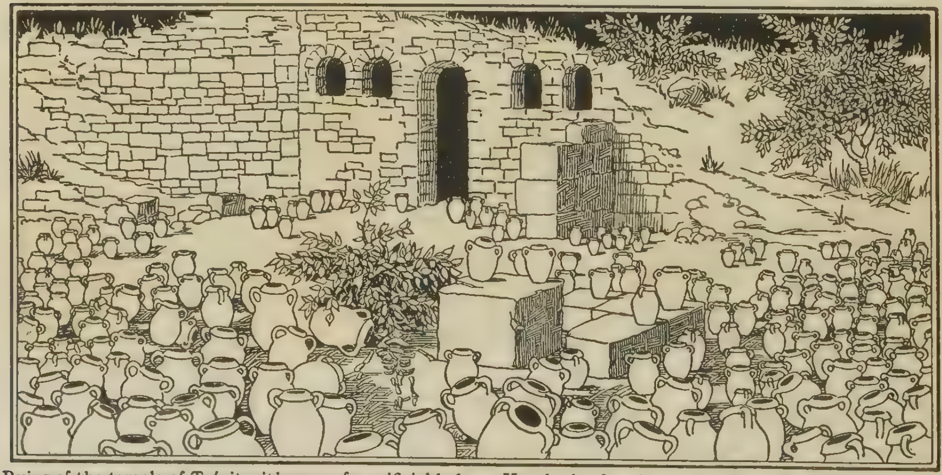


The brilliant city of Carthage, looking south from the Byr′sa, or citadel whose strong walls show in the foreground to the right. The square outer harbor, 1400 feet long, was used for merchant vessels. The Ca-thon′, or round inner harbor, appearing like a circular colonnade with two handsome Ionic pillars in front of each of its docks, was reserved for ships of war and could be entered only by way of the merchant harbor. The round island in this harbor was the headquarters of the admiral whence he could direct work at the docks or watch the bay for hostile fleets. The city itself spread far inland, bustling with markets and industries, with houses, mansions, and temples, with tropical gardens, and palm groves full of strange birds and fish. It was surrounded by a huge wall in which were housed 300 elephants, 4,000 horses, 20,000 foot soldiers, and 4,000 cavalrymen. The architecture of Carthage displays no marked national characteristics; for the Carthaginians created nothing but employed artists, architects, sculptors and builders from Sicily, Egypt and Greece. This picture is based on the reconstruction made by M. Paul Auc′ler after the description by the Roman historian, Ap′pi-an, and is in harmony with the latest excavations.

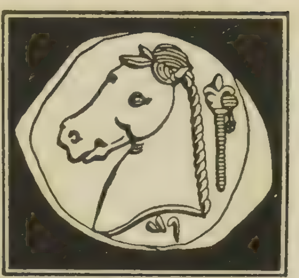


To the left, a clay statuette of the great goddess Ta'nit who, with Ba'al-Am'mon was the chief divinity in this Semitic city. (3rd century B.C. found in Carthage and now in the Bardo Museum, Tunis.) Next, a Carthaginian altar recently discovered. It bears an image which is probably that of Baal-Ammon or Mo'loch. The other two figures are a priest and priestess from marble sarcophagi, sculptured and painted. The bearded priest makes a gesture of prayer with his right hand. The priestess is in ceremonial dress, the lower part of her body covered with graceful wings. (Both about 4th century B.C. Museum St. Louis, Carthage.)

The people worshiped Ba'al-Am'mon or Mo'loch, the hideous god of fire. To him and his terrible wife, Ta'nit, the goddess of the moon, human sacrifice must be made.



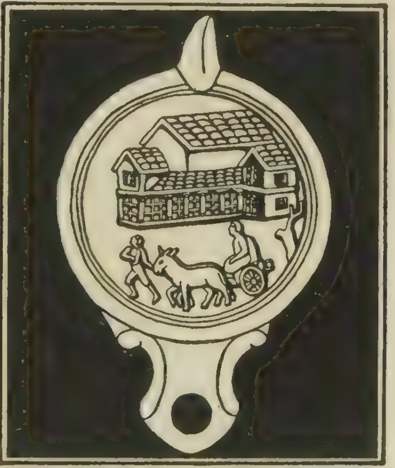
Ruins of the temple of Ta'nit with urns of sacrificial babes. Hundreds of such urns have been found in this sanctuary, each containing the charred bones of some infant offered as a living burnt sacrifice. These urns cover a period of 500 years, from the 7th to the 2nd centuries B.C. The children range from new-born babes to 12 years. (Copied from a photograph by Byron Khun de Prorok, leader of excavations in Carthage.)



A coin of Carthage with a spirited horse's head. Behind is a palm tree; below, Phoenician letters. According to legend, when foundations were being dug for the city, men came first upon an ox's head. This was a sign of servitude and the men dug further. Then they found a horse's head, the sign of courage and conquest, and this was chosen as the symbol of Carthage.

The nobles of Carthage were her merchants. While Rome was still an ugly sprawling city of mud-brick houses with a few plain gray tufa temples, the luxurious nobles of Carthage were dining at tables of citron wood on dishes of gold and silver; their homes were adorned with mosaics, carved and inlaid wood, statues, paintings, and embroideries from every part of the world.

But as time went on, these nobles thought of trade as being beneath them, and they turned their attention to farming, living as country gentlemen, on land cared for by serfs. "The land about Carthage was covered with gardens and large plantations, everywhere intersected by canals," said the Roman historian, Di′o-do′rus. "A continual succession of landed estates was there seen, adorned with elegant buildings."



A typical Carthaginian country villa from a clay lamp found in Tu-nis′i-a. In front is a portico with pillars; behind is a massive atrium with a pair of two-storied wings. On the road before the villa is a two-wheeled cart with a man seated in it. It is drawn by two mules and preceded by a slave with his master's luggage. The quotation concerning these villas in the text is from the Roman historian Di′o-do′rus, who lived about the time of Caesar.

Two of the nobles, called *suf′fetes*, chosen for the term of their lives, governed the city of Carthage; the rest were members of the *Senate* or the council of one hundred judges. These nobles coined gold and silver and made the first bank notes known in the world. They appointed leaders of the army and navy and sent voyages of exploration to new or little-known lands. The adventurous Admiral Hanno, sent off to sea by them, left an account of his travels along the West African coast.

The Per′i-plus or Circumnavigation of Hanno

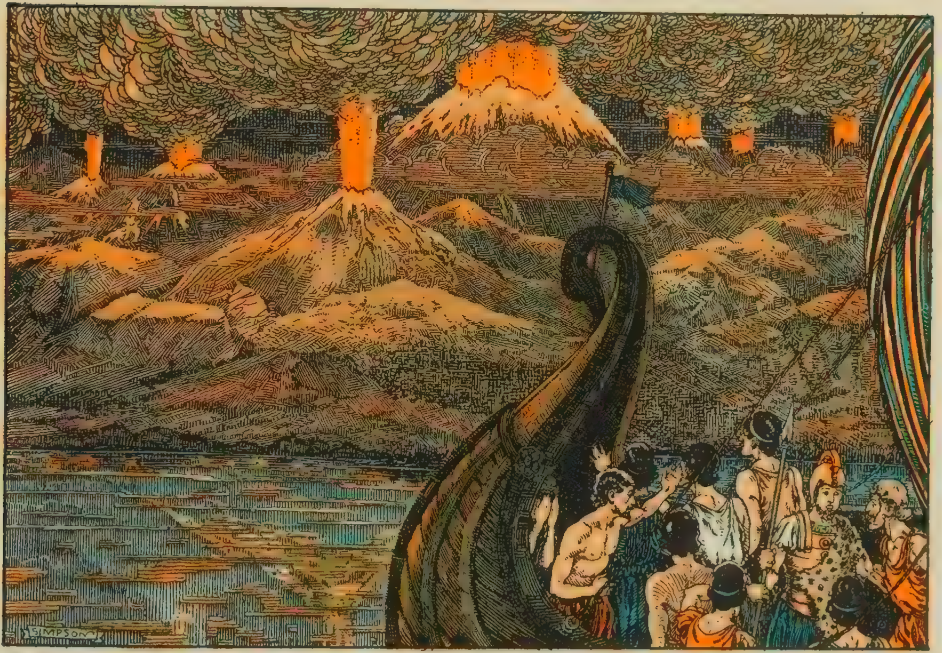
It was decreed by the Carthaginians that Hanno should sail beyond the Pillars of Hercules and found cities of the Liby-Phoenicians. Accordingly he sailed with sixty ships of fifty oars each, thirty thousand men and women, and provisions and other equipment.

"When we had passed the Pillars, after two days' voyage, we founded the first city. Sailing thence, we reached the Lix′us, a river which flows from Libya. On its banks the Lix′-i-tae, a wandering tribe, were feeding their flocks. With these we made friendship, and remained among them certain days.

"Having procured interpreters from these same Lixitae, we coasted for two days along an uninhabited country, going southwards, and made a settlement which we called Cer′ne. After this, sailing up a great river, we came to a lake, the furthest shore of which is overhung by great mountains, wherein dwell savage men clothed with skins of beasts. These drove us away, pelting us with stones, so that we could not land. Therefore we sailed away to another river, great and broad, and full of crocodiles and river horses.

"Thence returning, we came again to Cerne; and from Cerne we sailed towards the south for twelve days, coasting along the land. The whole of this land is inhabited by Ethiopians. These would not await our approach, but fled from us; and their tongue could not be understood even by the Lixitae that were with us. On the last day, we came near to certain large mountains covered with trees, and the wood of these trees was sweet-scented and of divers colors.

"Sailing thence we came to a great bay wherein was an island, and in this island a lake with another island. Here we landed and by day found nothing. By night, however, we saw many fires burning, and heard flutes, cymbals, drums, and the noise of confused shouts. Great fear then came upon us, and the prophet bade us leave this place.



The Carthaginians had probably reached some bay in the Gulf of Guin'ea. The *Per'i-plus* or story of this remarkable voyage, so graphically illustrating the adventurous spirit of the Carthaginians, was posted by Admiral Han'no as a thank offering in the Temple of Ba'al at Carthage where some Greek traveler saw it and was prompted to translate it. Thus it was preserved in Greek,—the only piece of Carthaginian literature remaining in its complete form. The original Greek manuscript is in the library at Hei'del-berg. The account here is somewhat abridged.

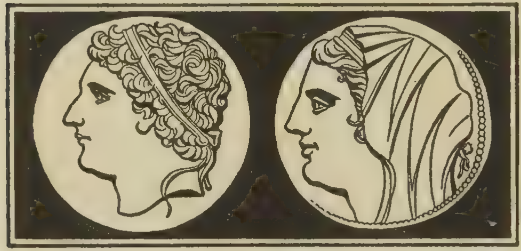
"Passing on for four days we found at night a country full of fire. In the middle was a lofty fire, greater than all the rest, so that it seemed to touch the stars. When day came, we found that this was a great mountain which they call the Chariot of the Gods.

"Having sailed by streams of fire, we came to another bay with an island full of savage people, of whom the greater part were women. Their bodies were covered with hair, and our interpreters called them Gorillas. We pursued them, but the men we could not catch. Defending themselves with stones, these all escaped. We caught three women, however; but when these, biting and tearing, would not follow us, we slew them, and flaying off their skins, carried these to Carthage. Further we did not sail, for our food failed us."

The Fight Over Sicily

(264 B. C.—241 B. C.)

Such was Carthage, the greatest power in the western Mediterranean. War between Rome and Carthage could only be avoided if Rome should bow the neck and yield to Carthaginian power. This Rome refused to do and in 264 B. C., trouble began in Sicily. After the war with Pyrrhus, a band of hired Italians who called themselves Mam′er-tines or sons of Mars, were paid off by Rome and sent home. These men stopped at Mes-sa′na, murdered the people and seized their homes. King Hi′e-ro of Syracuse, as leader of the Greeks in Sicily, sent an army to punish the bandits, whereon one part of the Mamertines appealed to Rome for help, while the others sought aid of Carthage. Carthage at once sent an army to garrison Messana. The Roman Senate debated a while, and then likewise sent an army which drove the Carthaginians out and took Messana for Rome.

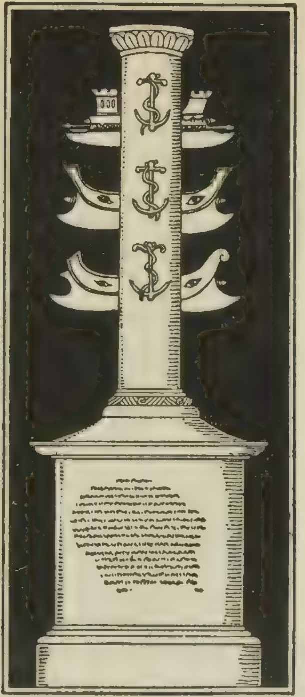


Hi′e-ro II, king of Syracuse during early Carthaginian wars and his beautiful wife, Phi-lis′tis. (Two coins, British Museum.)

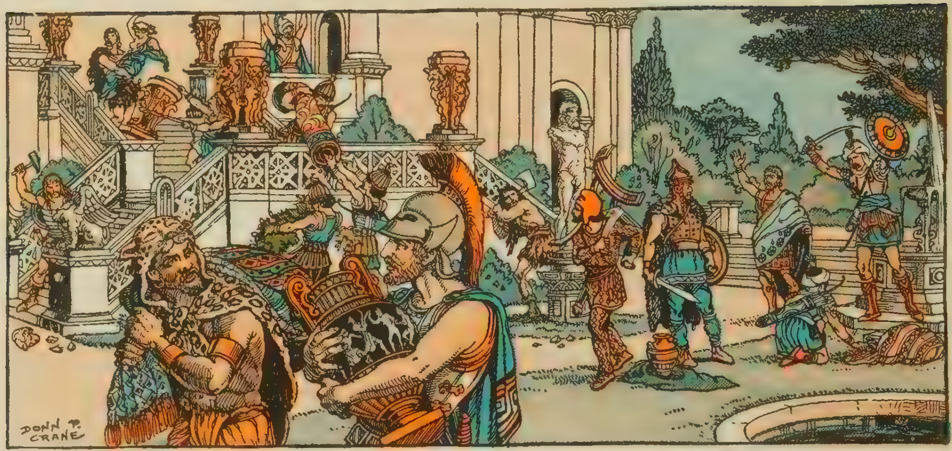
This act was the signal for war. For twenty-three years, Sicily, with its surrounding seas, was the scene of bitter conflict. At first Rome was successful till she sent an army to Carthage and met with a bloody defeat. The Romans had 800,000 disciplined soldiers who were citizens. They fought for their own hearth-fires and had no thought of surrender. Carthage had no such army. Her soldiers were hired mercenaries, dark-skinned Nu-mid′i-ans, fair-haired Gauls, Greeks, and Asiatics. They fought for booty and pay, mutinied and deserted; and when the odds were too great, they simply laid down their arms. Rome was the stronger on land and Carthage the stronger by sea.

Carthage had the finest navy in the world, huge galleys called *quin′que-remes* or galleys with five banks of oars. The Romans had only *tri′remes*, with three banks of oars like the Greeks. But finding a wrecked *quinquereme*, they constructed one hundred such ships, using that as a model. Inventing a system of grappling irons and effective boarding bridges, they turned the sea-fights to land-fights and thus defeated Carthage twice upon the sea. But the Romans were not good sailors; through sudden storms and poor seamanship, Rome lost three fleets with their crews. Then the Senate turned again to the army, certain of victory through them.

In the eighteenth year of the war, however, a new leader suddenly appeared at the head of the Carthaginian forces. Ha-mil′car Bar′ca, or Hamilcar the Lightning, a noble and wealthy young man of a family noted for daring, was given command of the army and navy. He had a genius for war, and was a born leader of men. Even hired mercenaries, through the fire of Hamilcar's spirit, were inspired to heroic deeds, and trained into disciplined troops. From the very poorest materials, he made an army and navy, and began retaking for Carthage all the towns in Sicily which had been lost to Rome. Consternation arose in Rome. He menaced even Italy. Rising to new heights of sacrifice in the tensity of their terror, the Romans built a new fleet and overwhelmed the young Hamilcar. The merchant-princes of Carthage gave Sicily up to Rome and found themselves forced at last to sue to the Senate for peace.



A column ornamented with the beaks of Carthaginian ships and erected in the Roman Forum near the rostra in honor of the victory of C. Du-il′i-us, the Roman Admiral who invented the bridges which turned sea-fights into land-fights.



Disappointed because Carthage cannot pay their wages, the mercenaries rob and destroy the homes of the wealthy.

Hamilcar went home to become the leader of Carthage. But his wild mercenary troops rebelled and demanded their pay. Carthage had no money to give them; so they laid siege to the city, ruined the beautiful country estates, and lived in drunken debauchery on what they could seize in the land. For two years Hamilcar fought and when at last he subdued them, he had to set out for Sardinia where other hired troops revolting, had seized possession of the land. But Rome, now taking advantage of an enemy down and out, insisted that in attacking the island of Sardinia, Carthage made war on her. Therefore she seized Sardinia, and Corsica as well.

Against a foe so unprincipled, Hamilcar swore undying hatred. Rome in truth felt her power. She now owned all Sicily, except for the city of Syracuse; she had Sardinia and Corsica; and in 222 B. C., when the Gauls for a second time came pillaging down on Rome, she defeated those hardy barbarians and made all Cis-al′pine Gaul a part of Roman territory, thus becoming at last the mistress of all Italy. There seemed no more hope for Carthage; but Hamilcar lost no time indulging in vain regrets. Carthage had lost an empire. He would make her a new one in Spain.

An Enemy of Rome, Hannibal, the Great Carthaginian

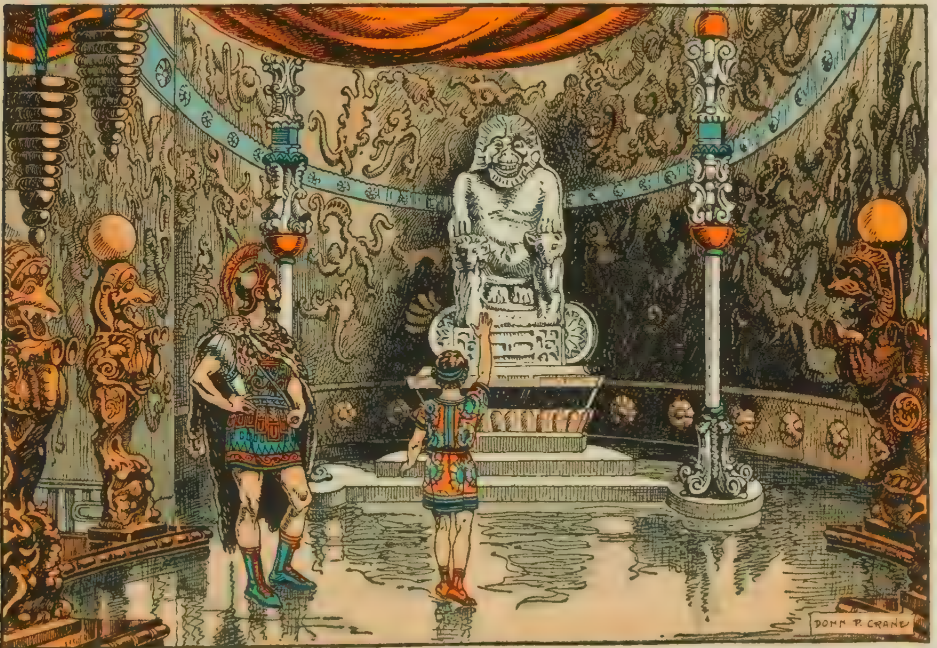
(247 B.C.—183 B.C.)

Hannibal, nine years old, eldest of Hamilcar's sons, begged to go to Spain with his father.

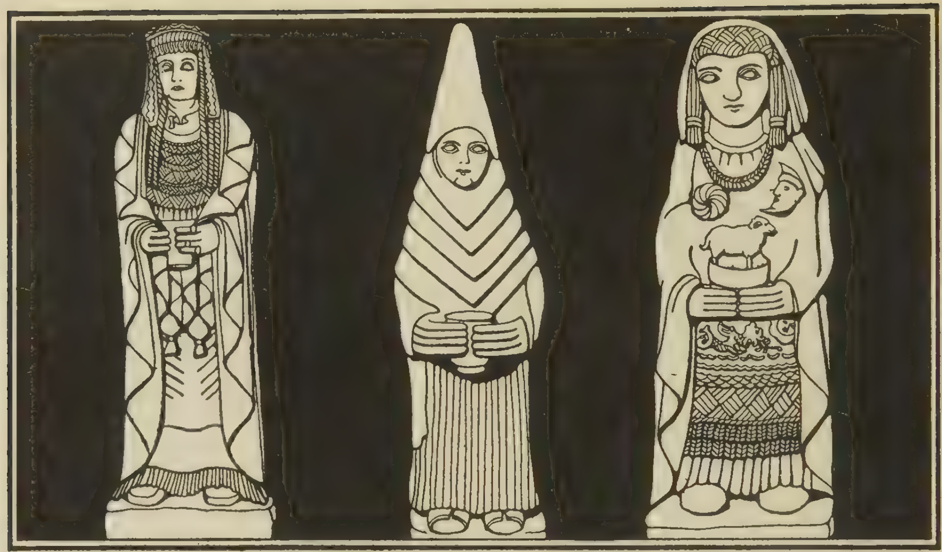
"You are too young," said Hamilcar.

But as the boy insisted, Hamilcar, noting his eagerness and remembering the treachery of the Romans, thought to himself: "Some day this child will be big enough to fight them." So he took the boy to the Temple of Ba'al, dark and mysterious and sombre; and before the grotesque image of the hideous god of fire, he solemnly said: "Swear before Baal-Ammon to be the foe of Rome as long as you shall live."

"I swear!" the small boy answered. Then the father said: "Enough! You may go with me to Spain!"



Little Hannibal braves the terrors of entering the sanctuary of Baal, and there, before the image of the awful god, he swears undying enmity to the treacherous Romans who had so basely taken advantage of helpless Carthage.



Wives of native I-be′ri-an chiefs as Ha-mil′car found them in Spain. The lady at the left, with long braids on her shoulders, has her cloak drawn over her head in modern Spanish mantilla-fashion. The woman in the middle wears an amusing Red-Riding Hood cloak with a tall, pointed hood. The lady at the right also wears her cloak mantilla-fashion; her hair is elaborately done and she displays a barbaric array of decorations. At her breasts are a full-faced sun and a crescent moon. Her embroidered skirt displays a sea-monster and a bodyless face. She holds a cup from which a lamb rises out of flames. Iberian sculpture, clumsy and crude, with its ridiculous hands and geometric stiffness, never developed beyond the archaic stage, yet was distinctly Iberian and revealed interesting native customs. Statuettes found at Cer′ro de los San′tos, now in the Archeological Museum, Madrid.

So it was that Hannibal left the magnificent and luxurious city of Carthage and went with his father, his two brothers, Has′dru-bal and Ma′go, and his brother-in-law, the elder Hasdrubal, to the rough soldiers' camps in Spain.

Spain was then under control of picturesque Iberian chieftains, and the few Carthaginian settlements were only centers of trade. But Hamilcar soon made the Iberian chiefs his vassals and brought whole provinces under his control. Thousands of native Iberians, even tribes of distant Gauls, came wholesale to his camps, and these were all trained and equipped and welded into an army. Ships of war were built from the trees of the Spanish forests. For eight years Hamilcar labored and then he was killed in battle. Hannibal, now nineteen, was too young to succeed his father; Hasdrubal, Hamilcar's son-in-law, was chosen for the command.

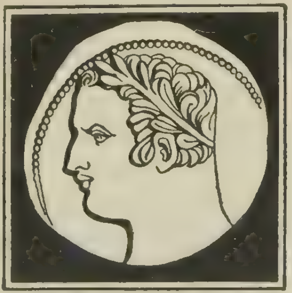
Rome began to be worried. Hasdrubal united under Carthage all southeastern Spain save the single city of Sa-gun′tum, and from the rich mines in Spain he sent Carthage much silver and gold. Rome now made an alliance with the rebellious city, Saguntum, which she thought to use as headquarters when striking at Carthage again.

Then in 221 B. C., Hasdrubal was assassinated. The army called for Hannibal, and the young man took command.

Hannibal had served in the army from his youth. He could handle arms as skilfully as any soldier, and he never asked others to do what he could not do himself.

"The veterans thought that in Hannibal, Hamilcar had returned to life. They noted the same energy in Hannibal's face, the same keen glance. He was absolutely fearless in going into danger, very prudent when it was on hand. No amount of labor fatigued him, physically or mentally. He endured heat and cold equally well. What time remained over when his tasks were done he gave to rest. Many times the soldiers saw him lying on the ground amid the outposts and the guards, wrapped in a military cloak."*

The little dark boy who had taken an oath of enmity against Rome, had become the leader of an army that adored him. He spent two years completing the subjugation of Spain. Then in 219 B. C., he attacked the city of Sa-gun′tum, the Iberian ally of Rome. Rome did nothing to help the city; after eight months of siege it fell. The Senate, greatly disturbed, sent a delegation to Carthage to demand the surrender of Hannibal; the Carthaginians, however, refused to give him up, and Rome at once declared war.



Hannibal as a vigorous young man.
From a coin in the British Museum.

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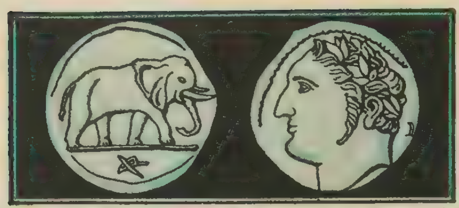
*Livy, XXI, Chap. 4. The Roman historian, Livy (59 B. C.-17 A. D.) spent most of his life writing a *History of Rome*, from the earliest times to the year 9 A. D. There were 142 books in his history, but only 34 have come down to us, and these tell about early Rome and part of the wars with Carthage. Livy cannot always be relied upon for accuracy; he was particularly interested in enlarging the glory of Rome, and telling an interesting story.

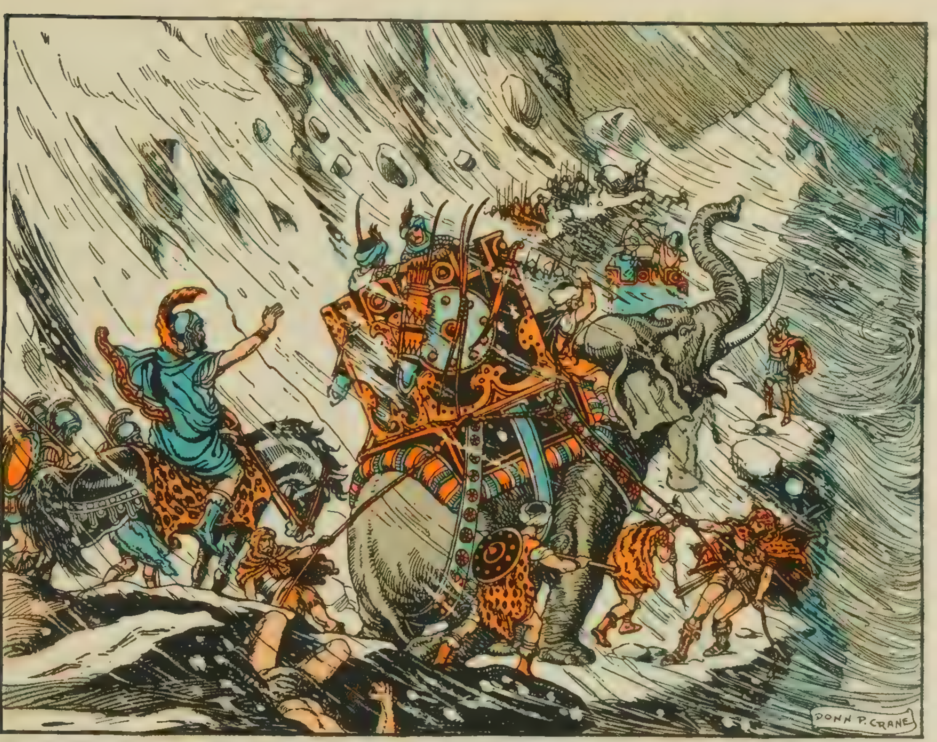


A silver coin of Hannibal's Carthaginian Empire in Spain, bearing on one side an African war-elephant.

But Hannibal did not wait for Rome to come and attack him. Instead, he conceived a plan of which no one else would have dreamed. He would march on Rome itself though it meant conducting an army, and even a troop of war-elephants, over the freezing heights of the Pyrenees and the Alps! Leaving his younger brother, Hasdrubal, in command of the army in Spain, he fought his way with his devoted soldiers through hostile tribes in northern Spain and over into France. In the Pyrenees, many soldiers, afraid of the mountains, deserted, and Hannibal sent back to Spain 10,000 more whom he did not trust.

When he neared A′vig-non′ in southern France, the Gauls drew up in battle array on the far side of the river Rhone, and prepared to resist his passage. Hannibal had hoped that these foes of Rome would be willing to give him aid; but they shouted loudly for Rome. Making ready his rafts and dugouts, he sent some soldiers by night to cross over behind the Gauls. When his main army crossed in the morning, the Gauls shook their shields above their heads, brandished their weapons wildly and shouted their barbarous war songs; but suddenly cries from the rear warned them that they were surrounded, and they fled in great disarray. In safety Hannibal's army, even his war-elephants, crossed the perilous river, and avoiding the Roman legions, stationed not far away, they reached the foot of the Alps.

It was late in autumn when the army began to climb those forbidding heights. Struggling through blinding snowstorms, sliding over dangerous trails, looking down over dizzy precipices, the discouraged army toiled on, exhausted, cold, and hungry. But all along the straggling line the young Carthaginian general appeared to encourage his men.



Hannibal does the impossible and takes his army over the Alps into his enemy's own country. The stinging snow and sharp, whistling mountain winds which pierce to the very marrow, serve only to spur him to renewed efforts. Nor do treacherous warlike natives, or impassable mountain-trails deter him. Constantly up and down the line—wherever he is most needed—there can be found this marvelous leader of men, inspiring his troops to renewed effort.

"The people inhabiting the towns on the way having secretly conspired against him, met him, however, with olive-branches and garlands and flowers, signs among the barbarians of peace and friendship. Hannibal, who had now learned how far he could trust these people, endeavored by questions to inform himself of their purposes. They told him that they were resolved to do him no injury, nor suffer any to be done to him by others. Hannibal remained long undetermined what to do, having no great opinion of their sincerity; but after these barbarians had given him security for their peaceable behavior and supplied his army with provisions, he accepted their service for his guides through the remaining difficult ways by which they were to pass. However, after they had thus conducted the army for two days together, they attacked the rear at a narrow defile, as they were marching in a valley full of rocks and broken ground.

"Great likelihood there was that the Carthaginian army had here been entirely destroyed, had not their general, who reserved a secret doubt of the well-meaning of this people, obviated the mischief by ordering his horse and baggage to march in the van of the army, and his choicest foot soldiers to remain in the rear. Thus, his rear guard proved sufficient to put a stop to the violence of the attack. Nevertheless, they were met with great loss both of men and horses; and the enemy who was possessed of the ground above them, brought such terror into the army by rolling down mighty stones from the precipices upon them, that Hannibal was compelled to take up his quarters for that night on the top of a peak exposed to the open sky, with that part of the army that was with him, the better to cover and defend the horses and the rest of the troops, who were hardly able in all that night to complete their passage through the valley."*

Despondency had begun to seize the minds of the soldiers. Could they ever succeed in such an impossible enterprise? The paths were becoming more difficult, provisions were rapidly failing. They must march through defiles exposed to the constant attacks of wild mountaineers whom they could not manage to reach. All these things began to tell even on the tried veterans of Africa and Spain. But the confidence of the general never for a moment lagged.

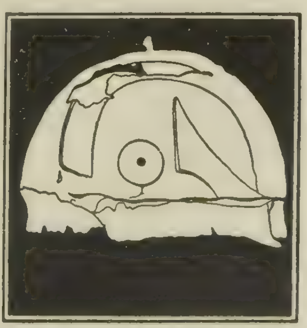
Fifteen days were spent in crossing the Alps, but at last they came down into Italy, 26,000 men, less than half the force which had started with Hannibal from Spain. Against this mere handful Rome could raise 700,000 men!

*Po-lyb'i-us, I, 22. Polybius was an Achaean who was brought to Rome as a hostage in 166 B. C., and remained there sixteen years. His great history told what happened in the Mediterranean from 220 B. C. to 146 B. C., and included the history of Rome from the burning of the city by the Gauls to the end of the first war with Carthage. Polybius sought the real truth and is next to Thucydides as a reliable historian.

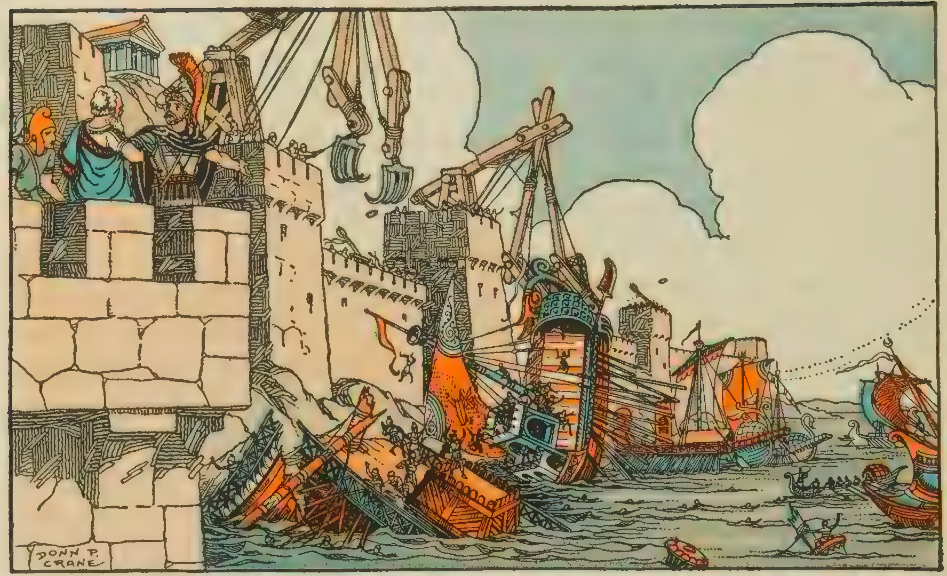
The Roman army advanced and met the Carthaginians in the extreme northern part of Italy. The Romans were troubled; a wolf had entered their camp and escaped; a swarm of bees settled on a tree above their general's tent; the gods were against them! But their consul spoke encouragingly: "The Carthaginians," he said, "are but the resemblances, nay, rather the shadows of men, being worn out with hunger, cold, dirt, and filth, and bruised among stones and rocks. Their joints are frost-bitten, their sinews stiffened with snow, their armor battered and shivered, their horses powerless and lame! 'Tis not with an enemy that you fight, but rather with their last remains!"

Little did the Romans know Hannibal! Hannibal won the battle! Again, in a few months' time he won a second battle. While Rome was shaken to its depths, he settled down for the winter in the valley of the Po; but in the following Spring, on the shores of Lake Tras-i-me′nus, he surprised the Roman legions and destroyed the whole Roman army. The next year Rome raised an army twice the size of Hannibal's host, but none could outgeneral Hannibal. In the battle near Can′nae in 216 B. C., he surrounded the Romans with his cavalry and then proceeded to slaughter them. Seventy thousand Romans were wounded or killed.

Rome went mad with grief; every home in the city mourned for the "consumed youth of Cannae"; every Roman waited in terror for the appearance of Hannibal at the gates. Cap′u-a and other Greek cities of Southern Italy offered help to Hannibal. The new king of Syracuse tried to regain control of Sicily. Macedonia offered aid, and even Carthage, which had hitherto left Hannibal to himself, now promised to send him supplies.



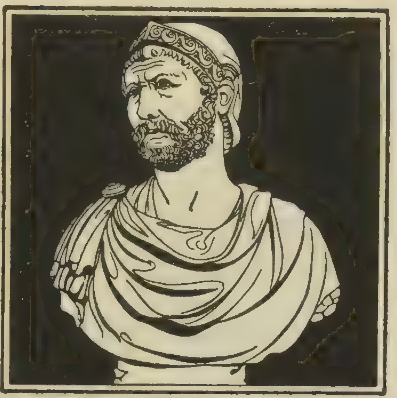
A corroded Carthaginian helmet found on the battle field at Can′nae.



Ar′chi-me′des (about 287-212 B.C.) was probably the greatest mathematician and engineer in the world of Greece. He it was who discovered the principle of the lever and exclaimed: "Give me a place to stand and to rest my lever on and I can move the earth." His inventions were used by King Hiero in the siege of Syracuse, one being a grappling hook which seized the ships, lifted, wrecked, and sank them. Archimedes was in his garden studying a mathematical problem when the Romans finally took Syracuse, and there a wandering soldier found him. "Stand away from my drawings, fellow!" ordered Archimedes deep in his problem. The angered soldier then slew him.

Rome was at Hannibal's mercy. The young Carthaginian general had destroyed three Roman armies! But for some unaccountable reason, Hannibal did not march forward to make the attack on Rome. Instead, he led his army to effect a union with Capua and the Greek cities of Southern Italy. This gave the Roman Senate time to gather new armies; they stirred the Greek cities to revolt against Macedonia so that she could not send aid, and they sent and laid siege to Syracuse, which they took in spite of the war-machines invented by Ar′chi-me′des, the great mathematician and scientist.

Hannibal was now cut off from all who had offered him help. Carthage delayed to send aid. He was not able to drive the Roman army from Capua; once again, he marched on Rome. For a few days he "hung with his dusky army, like a storm-cloud about to break, within sight of the sentinels on the walls of Rome." The cry, "Hannibal at the gates!"

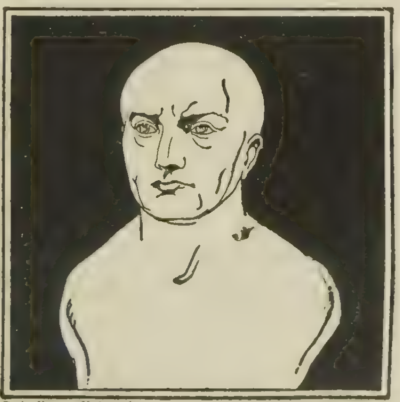


Hannibal (249-183 B.C.), the great Carthaginian general and statesman. A bust showing him in later life. National Museum, Naples.

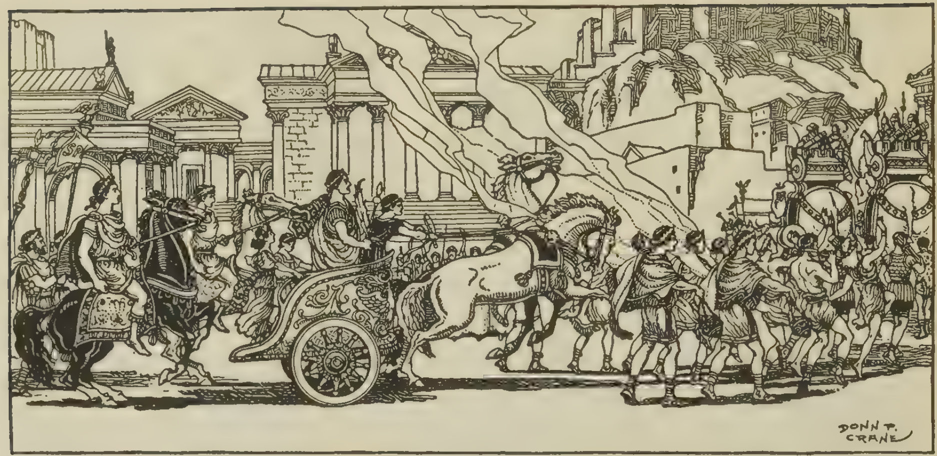
arose within the city, and the people were dumb with fear. They saw the great general advance and ride slowly around the walls. The African war drums beat with a horrible regularity. But Hannibal did not storm the walls; instead he showed his contempt by hurling a spear against the gates, and then he rode quickly away.

The Italian subjects of Rome had not helped Hannibal as he had thought they would. They had chosen to side with Rome, and their loyalty frustrated all his plans to crush Rome with her own subjects. His army had grown very small, and he had no siege machinery. He could not now take Rome, but for years he held Southern Italy, traversing all the land, surprising the Roman generals, defeating them in battle, and capturing their towns, till they adopted the tactics of Fa′bi-us Cunc-ta′tor, and avoided any pitched battle, harassing and worrying Hannibal in any way they could. In 207 B. C., Hannibal's brother, Hasdrubal, set out from Spain to help him. But the Romans defeated Hasdrubal, and as a sign of his fate, a Roman messenger contemptuously hurled his head into Hannibal's camp.

And now Rome gave the command of her army to the young, energetic Scip′i-o, and sent him off to Spain, which had been left leaderless since Hasdrubal was dead. Here Scipio routed the foe and drove them out of Spain.



Scip′i-o Af′ri-ca′nus, (237-183 B.C.), the Roman general who defeated Hannibal at Za′ma, Africa. (A portrait bust in the Capitol, Rome.)



Scipio's triumph. It was the custom for a Roman general to offer a prayer in the temple of Jupiter on the Capitoline Hill before he marched to war, and on his return, if the Senate thought his victory was important, they voted him a *triumph*, that is, a triumphal procession through the city as he went again to the Capitoline Hill to give thanks to Jupiter, and leave in the temple a part of the spoils he had captured in his recent campaign.

Then he advanced on Africa, and in two bloody battles defeated the Carthaginians who straightway sent in haste and summoned Hannibal home.

The great Carthaginian had spent fifteen years in Italy. Single-handed he had fought the whole nation of Rome and almost conquered it. But even the greatest of generals needed soldiers to fight his battles, and Carthage had never assisted him. With what soldiers he could muster, Hannibal went to meet Scipio. The battle was fought in 202 B. C., at Za′ma, a short distance inland from Carthage, and there Hannibal was defeated for the first time in his life.

According to the treaty which ended the war, Carthage gave Rome all but ten of her warships, and agreed to pay Rome ten thousand talents, or more than eleven million dollars within the next fifty years. At last Rome had conquered her rival, and Scipio, now glorying in the name of Scip′i-o Af′ri-ca′nus, was given a splendid triumph.

Trumpeters led the advance followed by wagons laden with spoils and by captive Carthaginians. Scipio himself bore an ivory sceptre and a laurel branch, the Roman symbol of victory.

Spain was now lost to Carthage. The great Carthaginian had failed in his attempt to conquer Rome; failed in spite of courage, perseverance, brilliant leadership, and military genius, simply because Carthage would not help him with new troops and supplies. But Hannibal did not permit any feeling of discouragement and despair to spoil his life; he wasted no words in accusing the merchant-princes of his city for their lack of wisdom and energy. Rome had conquered all but Hannibal. His spirit they could never kill.

In Carthage, Hannibal was elected chief ruler, or magistrate, and he set to work at once to reform and strengthen the government; he made arrangements to pay the eleven million dollars demanded by Rome without hardship to the people. He gave new interest to trade and agriculture; he organized Carthage so well that Rome again became jealous. Not only was Carthage paying her debts on time, she was gaining in wealth and power!

If Hannibal could do this, then Hannibal must die. Rome demanded that Carthage should either surrender or kill him. Carthage was stricken with grief; but to save her from Roman vengeance, Hannibal, of his own accord, agreed to go into exile. He left home in 195 B. C., to go to Tyre, the mother-city. But the Romans were not satisfied; Hannibal had hurt their pride and for this he must die. For thirteen years, the Romans hounded Hannibal from one refuge to another; his life was constantly in danger, and he had to keep moving, from Tyre to Syria, to Crete, and then to the little kingdom of Bi-thyn′i-a in Asia Minor. Here the Romans persuaded the king to deliver Hannibal to them. Rome was great and powerful; Bithynia was small and weak, and so the King agreed. But Hannibal was not taken a captive to Rome. Opening a seal ring, the great Carthaginian took from it the poison he always carried, and thus he ended his life, unconquered by Rome to the last.

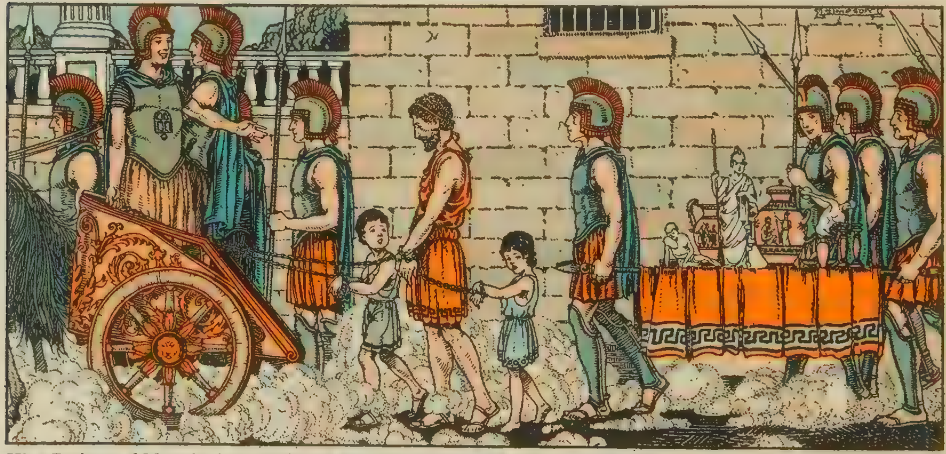
III

The Roman Republic

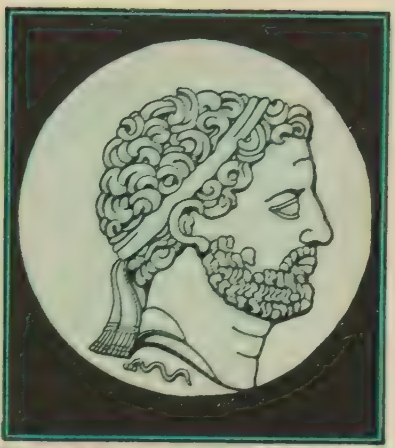
Cato, the Censor, and the Changing Romans

(201 B.C.—63 B.C.)

The war with Carthage made the Roman Senate realize the enormous power of their state. Filled with confident pride, they determined that their glorious city should permit no other nation to grow great enough to endanger it as Hannibal had done. Consequently, when the Greek kingdoms of Macedonia and Syria, formed a league against Egypt, the Senate was greatly disturbed. Rome hastened to make an alliance with Egypt, the weakest of the powers. Then she attacked and defeated Philip V of Macedonia and An-ti′o-chus III, ruler of Se-leu′cid Syria, and when King Philip's son, Per′seus, revolted with spirited courage against Roman interference, Lu′ci-us A-me′li-us Pau′lus, consul for the year, went with an army and defeated him. Macedonia was broken up into four small republics; its power was wholly crushed, and King Perseus with his children had to walk in the great consul's triumph. Rome had met Greece at last.



King Per′seus of Macedonia, and his two small children walk in the triumph of Lu′ci-us A-me′li-us Pau′lus. Though Macedonia was now split up into small republics, it, along with Greece, was soon to be made a province of Rome.

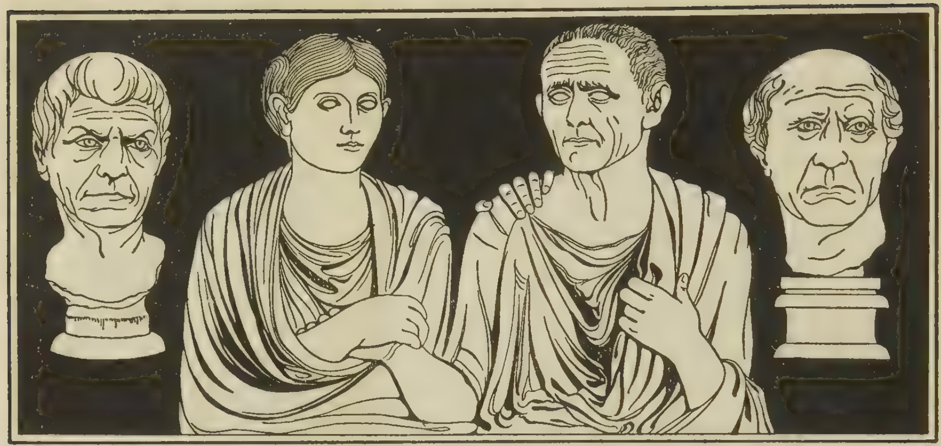


Per'seus of Macedonia, (178-168 B.C.). A coin. Macedonia now included almost all of Greece.

The triumph of Lucius Paulus was far more elaborate than that which had greeted Scipio, for the Roman people had changed. No longer were they plain farmers like those who had given up everything in their struggle with Hannibal. They had begun to love pomp, magnificence, and show, and the new wars they undertook were solely for the purpose of gaining tribute-paying territories for the growing realms of Rome.

Soldiers returning from Greece and the East introduced the first luxuries. These men, disgusted with the simplicity in which they had lived heretofore, first brought to Rome gilded couches, rich tapestries, and hangings. At entertainments, likewise they introduced female players on the harp with buffoons to divert the guests. Their meats began to be prepared with enormous care and cost; the cook, whom the ancients had held the meanest of their slaves, became the most valued of servants, and what had been a servile office, began to be deemed an art. The Romans admired the Greeks, and commended the decorations at Corinth and at Athens, ridiculing the crude earthen images that stood before Roman temples. Having no art, no literature, no philosophy of their own, they copied Greek art and literature, and hired Greek slaves to teach their children graceful, easy Greek ways.

Against these changes many older Romans fought with all their might, believing that such wealth and luxury, such love of idle ease were a real danger to the state, and the most outstanding of these men who struggled to keep the Romans a plain, simple farmer-people, was Mar'cus Por'ci-us Ca'to, the red-haired, stern-visaged Censor.



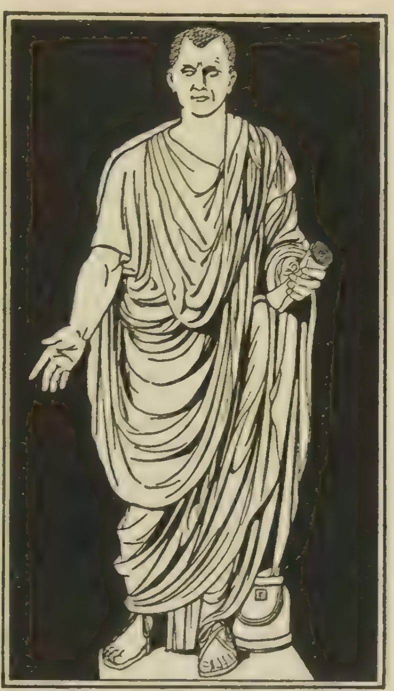
Plain, hard-working Romans of the early Republican period, their stern faces deeply marked with lines of rugged character. The plain hair-dress of the woman and the coarse togas of the men show their distaste for luxury.

During the wars against Hannibal in which Cato had served with honor, many laws had been passed to make people live more simply, that they might give more to the struggle, but now Rome clamored loudly for the repeal of these laws. Cato in the Senate sternly reproved their clamor:

"Often have you heard me complain of the profuse expenses of the women—often of those of the men. As the Empire increases, as we have now passed over into Greece and Asia, places abounding with every kind of temptation that can inflame the passions, and as we have begun to handle even royal treasures, so much the more do I fear that these matters will bring us into captivity, rather than we them!"

Cato himself lived simply, harshly, and severely. Having found a Babylonian carpet among the goods left him by a friend, he sold it immediately. Of the many country houses he owned, not one was ever white-washed. When his horse and his slave grew old, he ordered that they be sold. Cato gloried in his lack of feeling. On his farm outside the city, he worked in the fields with his slaves; he ate with them, drove them to work, and beat them with his own hand.

In spite of Cato, however, the laws against extravagance were speedily repealed and the influence of the Greeks continued to grow in Rome. Cato turned his attention elsewhere. Having visited Carthage on a mission from the Senate, he was so impressed with the wealth and commercial ability of the Carthaginians, that he became afraid lest they should rise up again and make an attack on Rome. Returning to Rome, he cried every day in the Senate: "Carthage should be destroyed!"

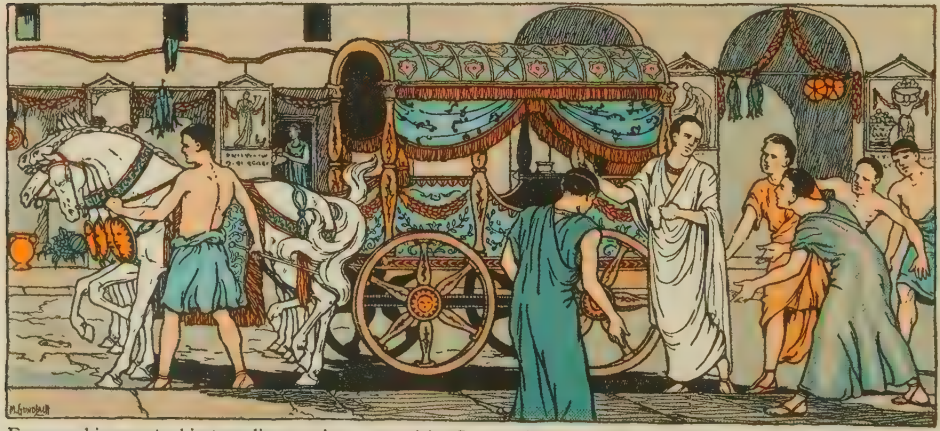

Statue of that stern Roman, Mar'cus Por'ci-us Ca'to, (234-149 B.C.), known as "Cato the Censor," now in the Lateran Museum, Rome. This statue gives an excellent picture of the long Roman toga and shows exactly how it was draped and worn during the republic.

Accordingly the Senate, seizing some flimsy excuse, ordered the Carthaginians to give up their war-elephants, their vessels and their arms. The Carthaginians obeyed, but the Senate then ordered them to leave Carthage altogether, and settle in places no less than ten miles from the sea, that they might never again be prosperous through trade. The people of Carthage were furious; Rome had shamefully tricked them. Women cut off their hair to make strings for the warriors' bows; young and old entered the army; and for two whole years the legions of Rome laid siege to the city fruitlessly. But finally the Carthaginians, weakened by disease and hunger, could no longer defend themselves. The Romans entered a breach in the wall to find only 50,000 of the 300,000 inhabitants, left alive to be taken as slaves. In this, at least, Cato had triumphed; Carthage was wholly destroyed, and her lands made a province of Rome. (146 B. C.)

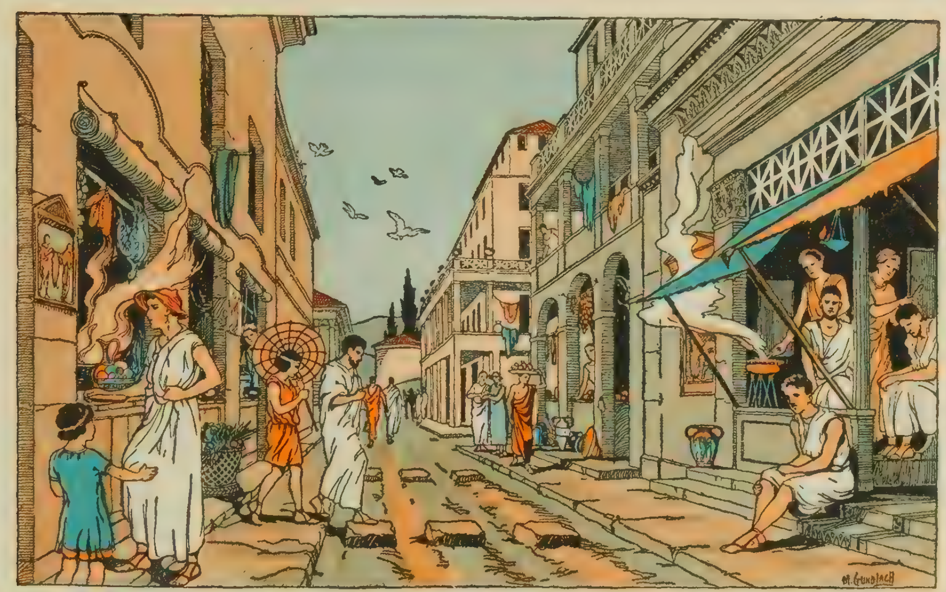
The Greed for Gold

But Rome grew even greedier for greater wealth and power. She conquered the island of Rhodes to seize the trade of its merchants; she conquered Corinth in Greece, sold its people as slaves, and burned the city to the ground. She absorbed the Kingdom of Per′ga-mum, asserting that the King of Pergamum had willed his kingdom to Rome. She made Macedonia a province, and Macedonia at this time included most of Greece. By 146 B.C., Rome had become the ruler of the Mediterranean World.

Certain men known as tax-farmers, having bought the right to collect the taxes in the provinces, wrung from the poor provincials such profit for themselves as well as for the government, that money streamed into Rome and taxes were no longer necessary from citizens of the state; freedom from taxation became one valued privilege of Roman citizenship. Banks and commerce flourished. Wealthy Romans began to travel and to swagger along the streets in elaborate, showy robes, surrounded with a multitude of servants and useless hangers-on, who lived on the bounty of the rich man and were known as *clients* of the *patron*.



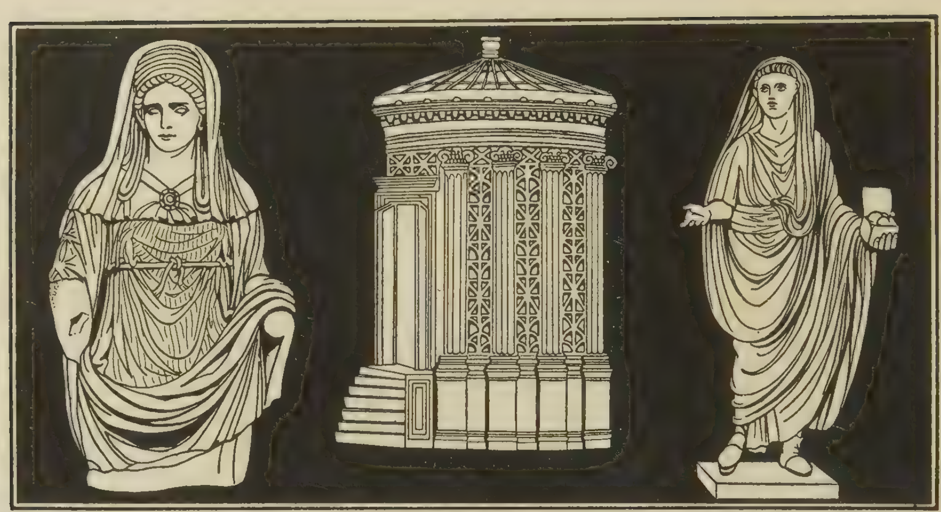
Even on his way to his traveling carriage, a wealthy Senator brushes a throng of clients. Many Romans now lived from the bounty of the wealthy, haunting their steps and taking whatever was given them for services.



A street in Rome. Merchants flow out of their booths to sidewalks overshadowed by rickety tenement buildings.

Senators, being forbidden by law to enter into trade or tax-farming, began taking land from the farmers and building up large estates, working their estates with slaves which the foreign wars had made plentiful, and so leaving unemployed large numbers of Latin farmers.

These unemployed Latin farmers came crowding into Rome. Rickety tenements rose, there were so many poor people. Streets grew poorer and shabbier, narrower and more crowded, jumbled with booths and peddlers, with mountebanks, countrymen, donkeys! Outside of Rome, the Romans had built fine military roads, like the splendid Ap′pi-an Way, but inside the city itself, the streets were so mean and narrow that teaming was forbidden by day, and country produce and other things had to be hauled by night. Public buildings and temples, built in the manner of the Greeks, did indeed rise in Rome, but everywhere beauty and squalor appeared huddled side by side.



Center: Bas-relief of the simple round shrine of Vesta in the Forum. No image of Vesta was kept in the shrine; instead it contained the hearth of all Rome on which an eternal fire was kept burning by the Vestal Virgins. Ruins of the shrine still exist in the Forum. This relief is now in the Uffizi Palace, Florence. At the left, a statue of a Vestal Virgin found near the shrine. She wears her uniform, a woolen fillet on the head covered with a square white piece of cloth, and a woolen tunic and cloak with a woolen belt tied in a special knot. (2nd Century B.C., Museo delle Terme, Rome.) At the right, the bronze statuette of a Roman priest with an incense box and his toga drawn over his head. (1st Cen. A.D. Bibliotheque Nationale, Paris.) Vestals were very influential women.

Toward the real heart of the city the streets became a trifle wider, and one of these, the "Sacred Way," passing the Chief Priest's dwelling and the little temple of Vesta, home of Rome's sacred fire, entered the Forum itself, where the huge rectangular space, grown from the cattle market of early Italic days, was now lined on all four sides with business buildings and temples, and decorated at one end with the rostra or speaker's stand.

As one looked across the Forum toward the temple-crowned Cap′i-to-line, he saw to the left the Pal′a-tine Hill covered with splendid mansions where dwelt the fashionable folk. Winding around the Palatine, he came to the Cir′cus Max′i-mus, the place where soldiers drilled and young men exercised, while scattered here and there in different parts of the town were elaborate public baths where the idle, pleasure-loving Romans spent many hours every day.

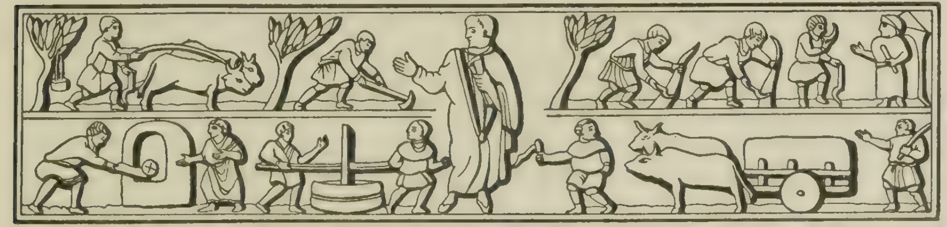
Such was newly-rich Rome, the ruler of the world!

The Gracchi

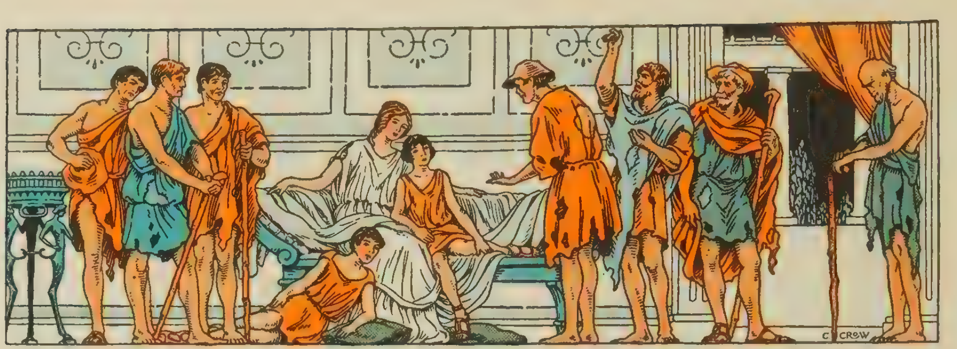
The decay in country life was one of the most important changes in the character of the Romans. Up to this time the strength of the state and the strength of the Roman army had been the small citizen-farmer. With the wiping out of the farmer, the backbone of character, self-respect, and independence was gone. The senators and wealthy people became more and more corrupt. Votes were openly bought, and the government of Rome was in the hands of men who thought only of gain for themselves.

It was against this condition that the young Ti-be′ri-us Gracch′us, grandson of Hannibal's conqueror, Scip′i-o Af′ri-ca′nus, determined to do what he could. Elected tribune in 133 B. C., Tiberius Gracchus immediately proposed that each holder of state land should return whatever he held above the 300 acres to which he was legally entitled, and that the land thus reclaimed should be given to the small farmers in holdings of eighteen acres.

The Senate objected bitterly, but the tribal assembly passed the law with enthusiastic acclaim. Then when the King of Pergamum left his kingdom and treasure to Rome, Tiberius further proposed that the funds thus acquired should be used to buy stock for the poor people's farms, and he made himself still more unpopular with the nobles and Senators by insisting that Roman citizenship should not be confined to Romans, but granted to all Italians.



Italian farm-scene from sarcophagus of An′ni-us Oc-ta′vi-us Va-le′ri-an′us in the Lateran, Rome. Ploughing and hoeing; reaping the wheat; transporting it in carts; grinding it and baking bread while Valerianus watches over all.



Cornelia, mother of the Gracch′i, urged her sons from their youth to help relieve the misery of the farmers.

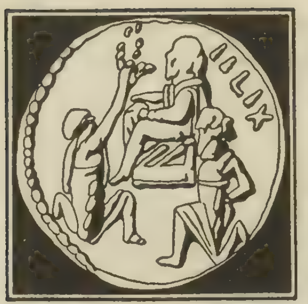
The nobles hated Tiberius as much as the people loved him. When his term as tribune expired, the Senators declared his re-election illegal. A riot at once broke out; the more violent of the Senators charged the mob with their soldiers, murdered the gallant Tiberius with three hundred of his followers and threw their bodies in the Tiber. Never before had Rome witnessed such a terrible day.

Ten years later Ca′ius Gracch′us, urged on by his mother Cornelia, took up the work of his brother, and he was a resolute man, much stronger than Tiberius. He meant to overthrow the Senate and give Rome a new constitution. He provided for the sale of wheat to the poor at one-half the regular price. He continued his brother's work of taking land from the wealthy, and giving it to the small farmers who had so long been landless. He tried to relieve poverty by sending Roman colonists to lands outside Italy. Furthermore, like Tiberius, Caius attempted to give the rights of Roman citizenship to all the Latins in Italy, an act which made him unpopular with many of the Romans. In his third election for tribune, Caius was defeated; and the Senate, jealous still of their recent commercial rival, attempted to repeal the law by which Caius had authorized the colonization of Carthage. Thereon the supporters of Caius, came in throngs into Rome, and remembering the fate of Tiberius, these men came fully armed. The Senate perceived their weapons and cried that the friends of Caius meant to overthrow the government. "Whoever kills Caius" they said, "shall have the weight of his head in gold!"

Once again the streets of Rome were the scene of a bloody battle. Caius took no part in it, but, nevertheless, he was killed, and 3,000 of his followers who surrendered, were afterward strangled in prison. Once more the Senate was supreme; the proposed new colonies were abandoned; the small farmers were permitted to sell their land; men were forbidden to speak of the Gracch′i, and their mother Cornelia was not allowed to wear mourning in their honor. The greed for gold in the Senate once more ruled Rome and the world.

Struggle and Strife: Marius, Sulla, and Pompey

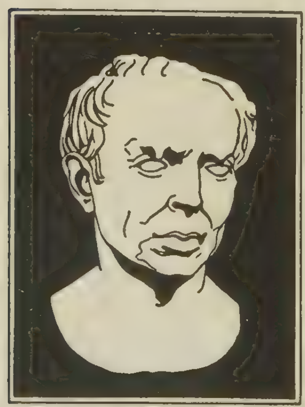
For twenty years after the murder of Ca′ius Gracch′us, the Senate pursued by fraud and deceit its overwhelming greed for gold. No honest man dared challenge it, until the war with Ju-gur′tha created an open scandal. In 118 B.C., Jugurtha and his two cousins came to the throne of Numidia, a little kingdom in Africa bordering the province of Carthage. It had been intended that all three should rule together, but the cruel and ambitious Jugurtha murdered one of his cousins and planned to destroy the other. When this news came to Rome, the Senate sent a committee to investigate affairs, but Jugurtha bribed the Senators, and they readily made public a good report of his acts. This made Jugurtha bold; he saw he could do as he chose, so long as he paid the Senators well, and he straightway attacked and took the city to which his remaining cousin had managed to flee for refuge. He tortured his cousin to death, and killed all the Italian merchants living in the city, thus forcing Rome to make war. But Jugurtha used money again; no one tried to defeat him, and the war dragged on and on.



King Bocch'us delivering Ju-gur'tha to the young aristocrat, Sul'la, in 106 B.C. A coin issued later by a member of the Sulla family.

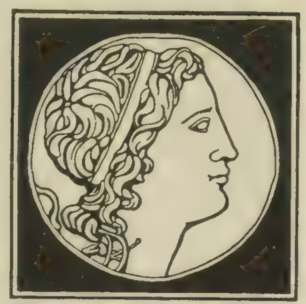
Soon rumors arose in Rome that both the Senate and the army had been accepting bribes. Jugurtha was called to the capital to testify in the case, and so great was his confidence in the safety his gold had purchased, that he came to the city fearlessly, with the confident swagger of power. The Senate, however, refused to permit him to testify, an act by which they virtually made confession of their own guilt. Jugurtha went home in safety, but all these outrageous affairs had thoroughly roused the people. They were ready at last to rebel against the corruption of the Senate.

In their general assembly they elected as commander of the army a man not of senatorial rank, Ma'ri-us, a soldier who had served with honor in Spain under Scipio Africanus, but who had, nevertheless, been born the son of a farmer. Under the capable leadership of the able and honest Marius, the Romans soon captured Jugurtha; they forced him to walk in the triumph, and then they put him to death. Scarcely had the Numidian war thus come to an end, however, when certain German tribes, known as the Cim'bri and Teutons, yellow-haired, blue-eyed giants, descended into Northern Italy and slaughtered the armies of Rome. Again in spite of the Senate, the people elected Marius commander-in-chief of the army, and again the able general brought peace and victory to Rome.



Caius Ma'ri-us (156-86 B.C.), the peasant-born general, son of a small farmer of Cereatae. A bust now in the Vatican Museum, Rome.

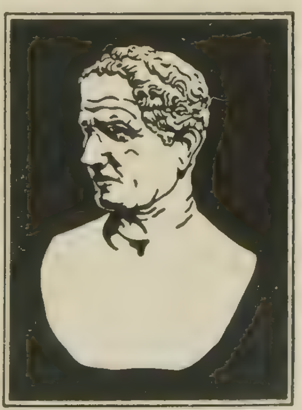
But as soon as the danger was past, the Senate took control of affairs and Marius retired from the army, intending



Mith′ri-da′tes VI, king of Pontus (121-63 B.C.), who rebelled against Rome. A coin now in Hamburg.

to spend his remaining days in managing his estates. The Italian allies, however, now demanded the right to vote, to be freed from paying taxes, and granted the other rights of Roman citizenship. They had fought the battles of Rome, provided funds and provisions,—why should they not have the privileges of the citizens of Rome? Dru′sus, a fair-minded noble who had been elected tribune, began to pass laws which would give them all the rights they asked. The nobles straightway saw to it that Drusus was stabbed to death; whereon, the dissatisfied people of Central and Southern Italy broke out in open revolt, founding a state of their own with a capital named I-tal′i-ca. Once more the Senate was forced to call Marius forth and give him command of the armies. In this case, however, Marius for the first time proved unsuccessful. The Senate removed him from power, and in 88 B. C., granted the Italians the rights of citizenship.

In the same year news came to Rome that all the Italians in Asia Minor had been murdered by Mith′ri-da′tes, the upstart King of Pon′tus. Mithridates was an Oriental, but his court was a meeting place for the learned men of Greece, and under his leadership the Greeks had revolted from Rome. For a fourth time war was inevitable, but this time the Senate turned its back on its old foe, General Marius, and gave command of the army to the aristocratic young Sul′la, whose blotched face and glaring blue eyes were known in all low resorts in Rome.



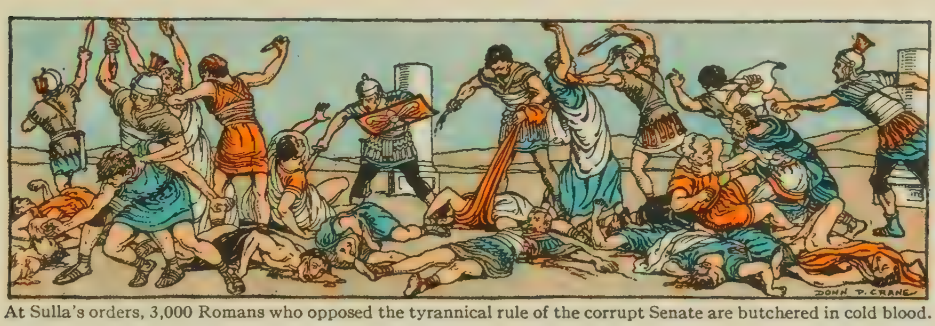
Bust of Lucius Sulla (138-78 B.C.), an able general, an unscrupulous politician and a ruthless, cold-blooded dictator. Vatican, Rome.

This act enraged the people; they still believed in Marius, and in their general assembly they elected him to command. But Marius had no army while Sulla had the soldiers who had been used against the Italians. He marched on Rome with his army, forced Marius to flee to Africa, and took command of the city. Then he had a law passed which gave the Senate the right to approve or disapprove of any action taken by the people in their general assembly. Having thus robbed the people of all their power, Sulla marched off to Asia to attend to Mithridates.

Fighting broke out in Rome. The troops hired by the Senators to protect them from the populace were attacked, and routed by the mob. Marius returned with an army which he had raised in Africa, and joining the ranks of the people, he began a frightful slaughter of every senator and noble who could be found in Rome. He was then elected consul, but died before he could serve.

Meantime, Sulla laid siege to Athens, brought the rebellious Greeks back under Roman control, defeated Mithridates, and after five years of adventure, returned to Italian soil. All who favored the Senate began to flock to his camp. The next year, defeating the armies which the people sent out against him, he fought his way into Rome and calling the Senate together, he had himself appointed Dictator with full and unlimited powers. Then he began a systematic slaughter of his foes. Three thousand captives were herded into the Cam′pus Mar′ti-us, and murdered all together. The Senators nearby, being addressed by Sulla, heard the death-cries of these Romans, and shuddered with natural horror. But Sulla only bade them pay more attention to what he was saying. The noise, he said, was made by some unworthy rascals being punished at his command!

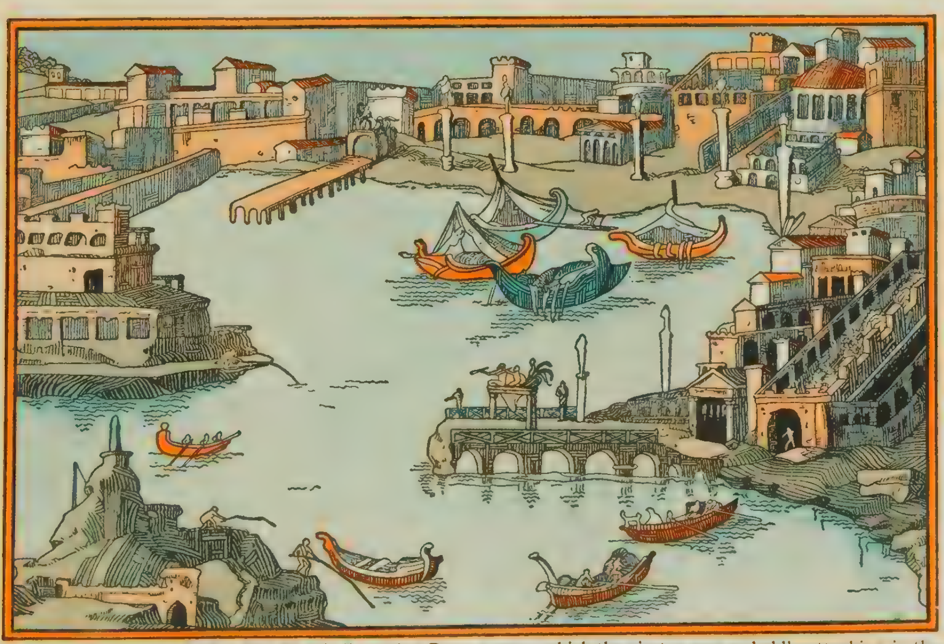
Having thus wiped out all the leaders of the people, Sulla restored the Senate to its old position of power. Then he



At Sulla's orders, 3,000 Romans who opposed the tyrannical rule of the corrupt Senate are butchered in cold blood.

retired to his country estate, where he died the following year.

As soon as Sulla was dead, the people clamored loudly to get a repeal of the laws by which Sulla had taken away all their voting power. Looking for a leader with some experience in war, they found that man in Pom′pey. Pirates had been attacking Roman trade in the Mediterranean;

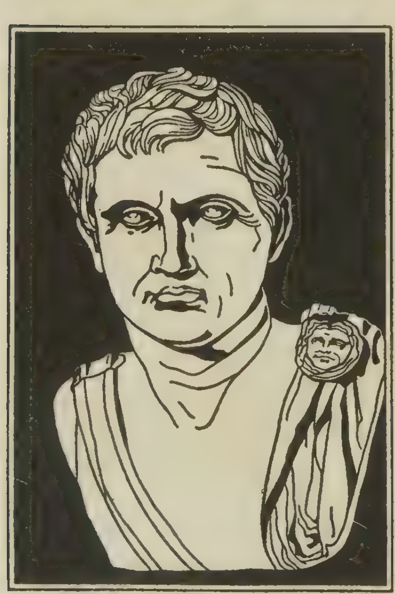


A typical Campanian harbor like Pu-te′o-li or other Roman ports, which the pirates were so boldly attacking in the days of Pompey. There are masonry moles to defend the port from the violence of the waves, a small rocky island, triumphal arches, and columns with statues. It was to protect such ports that Pompey asked for an army to fight the pirates. A fresco from one of the houses of the Sta-bi′ae. Found at Grag-nan′o. Naples Museum.

so bold had they become, that they kidnapped Roman officials on the famous Ap′pi-an Way only a few miles from Rome. Pompey desired an army to go and fight these pirates. Heretofore, it was true, he had favored the party of the Senate. He had been a friend of Sulla's; and the Dictator had sent him as a general to Spain where he had won great renown in crushing a native rebellion. But Pompey had left his army in Spain, and now had to turn to the people requesting other legions.

The people agreed to give him his army if he in turn would agree to repeal the laws of Sulla; and so anxious was Pompey to win for himself more military glory that he readily agreed. With the help of the people, he was elected consul, and at once had Sulla's laws repealed. Then he received his army, and departed to fight the pirates.

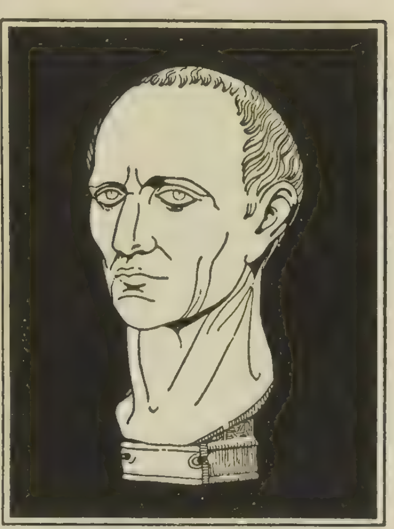
His success was at once spectacular. In fifty days he had cleared the whole of the Mediterranean. The pirates' strongholds were burned, their docks and ships were destroyed, and their power completely broken. A year later, in 66 B. C., Pompey conquered Mithridates who had again made war on Rome; he made a final conquest of the Se-leu′cid Empire in Syria; he entered Jerusalem, brought the Jews under Roman control, and then marched his victorious soldiers along the Euphrates river north to the Caspian Sea. All of Asia Minor he thus made a Roman province, and he seemed a conquering hero to his adoring admirers in Rome.



Pompey (106-48 B.C.), as a young man. This bust in the Spada Palace at Rome shows the conquering hero as he was about the time he swept the pirates from the Mediterranean.

Caius Julius Caesar

(100 B.C.—44 B.C.)

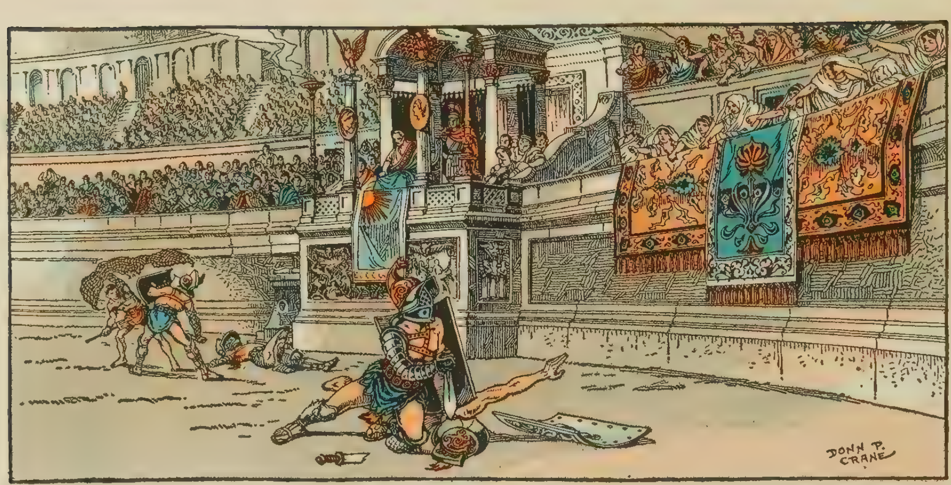


Caius Julius Caesar (100-44 B.C.), determined, resourceful; the man whose genius marked the turning of the Roman Republic into the Roman Empire. (A bust now in the British Museum.)

In Rome another official, Ca′ius Jul′ius Cae′sar, tall and firm of jaw, scrupulously shaven and with neatly close-cropped hair, was forcing himself into prominence, and gaining the favor of the crowd. Being the nephew of Marius and the husband of Cornelia, whose father was a popular leader, he had had to flee to the East to escape the wrath of Sulla. There he had entered the army, proving himself a good soldier, distinguished by many brave deeds. He had come home just in time to champion the cause of the people by helping to get a repeal of Sulla's unjust laws; and in 65 B.C., he secured the office of *ae′dile*, which offered great opportunities for winning still more goodwill.

It was the business of the aediles to attend to the streets and buildings of Rome, the markets and trading-quarters, and above all to direct the various public games. By providing rich entertainments, the aedile could win loud acclaim from the pleasure-loving people of Rome.

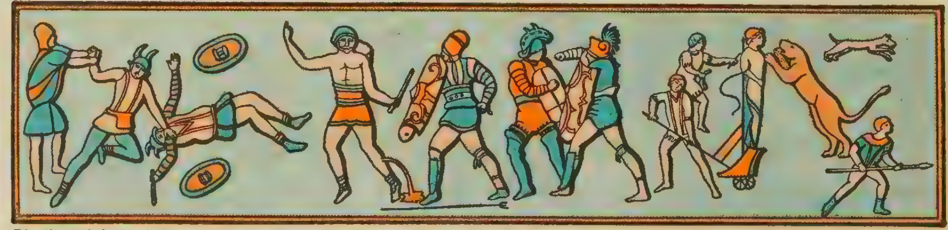
Gladiatorial shows, wherein men fought to the death, were an ancient Etruscan custom which the Romans had taken over; but they had become the most popular of all amusements in Rome. At first the gladiators had been captives, taken in war, criminals, or slaves; but by Caesar's time such fighting had become a real profession, and schools had been established where men were instructed and trained.



Gladiatorial combats in the Cir′cus Max′i-mus. Caesar as aedile directs the entertainment. Before the Vestal Virgins in the front seats, is a combat between two captive slaves, a Samnite and a Thracian. The Samnite has his foe down and looks up at the Vestals who turn "thumbs down" as a signal that he should kill the Thracian. At the left two naked Greeks fight with trident and net. In Republican Rome the gladiators were generally war captives.

In the popular Cir′cus Max′i-mus, the new-elected *aedile* provided most lavish shows. Fighting in teams or singly, the gladiators appeared in quick and bewildering succession; panthers, lions, and tigers, starved for many days, tore at one another or fought with gladiators, and a herd of a hundred elephants was hunted to the death.

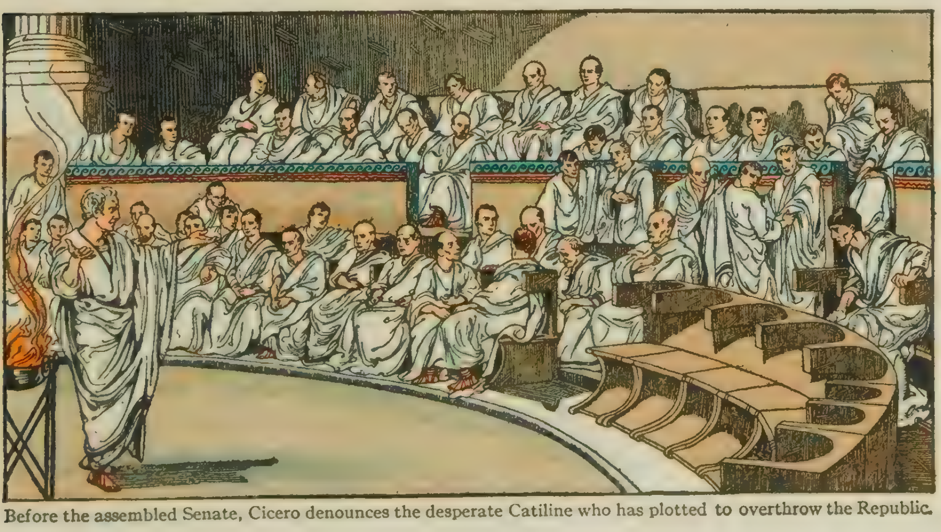
When at last the show was over, Caesar would ostentatiously make some poor man a gift of a costly silver cage. Such spectacular deeds made Caesar exceedingly popular. By his habit of shaking hands, by the open house he kept, the entertainments he gave, and the splendor of his mode of life, he increased his political influence steadily day by day.



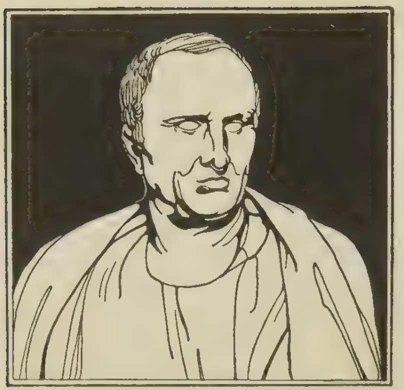
Gladiatorial combats. (Mosaics found in Trip′o-li.) At the left, one gladiator has defeated his foe and the judge prevents the killing. In the next group one gladiator is wounded, but the third group is still fighting. Next, a prisoner attached to a war-chariot is exposed to panthers. At the right, a gladiator advances on a raging beast.

In the year 63 B. C., two years after Caesar had thus become an aedile, he won the higher post of Chief Priest or Pon′ti-fex Max′i-mus, and in the same year his friend Cic′-er-o, the famous and powerful orator, was elected a consul of Rome. Cicero's rival for the consulship had been the infamous Cat′i-line, a former follower of Sulla, and a man who seemed to be capable of any sort of crime.

When Cicero was elected, Catiline formed a conspiracy to murder the consuls of the year, put to death all hostile citizens, set fire to the city, and seize all power for himself. But the plans were revealed to Cicero. The assassins who came to his door were speedily repulsed; and when the audacious Catiline had the face to come to the Senate, Cicero thundered forth the first of his powerful orations against the base-minded traitor: "How long, O Catiline, will you abuse our patience? Your schemes are known! You shall die without a voice protesting! Here all hate you and know your base life. Who welcomed you, pray tell, as you made your way into the Senate? Your country says that you instigate all the most infamous crimes and now she bids you depart!"



Before the assembled Senate, Cicero denounces the desperate Catiline who has plotted to overthrow the Republic.



Cicero (106-43 B.C.), the most famous of all the Roman orators. (Bust in the Capitoline, Rome).

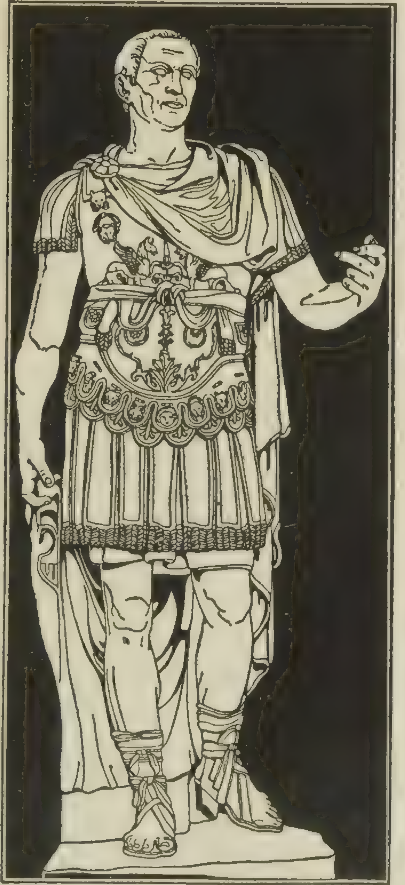
Catiline was abashed by the knowledge Cicero showed of all the details of his plots. After vainly trying to speak, he abruptly left the Senate, and escaped from Rome during the night. The conspirators left in Rome were arrested and executed. Catilinian revolts were suppressed throughout Italy, and a few months later Catiline himself, fighting like a superman with the fire and courage of a demon, was defeated in battle and slain. So ended the conspiracy of Catiline to the greater glory of Cicero; but unfortunately Caesar was suspected of having a hand in the plot. His friendship with Cicero ended, and he found it expedient to become *pro-prae'tor* of Spain and depart at once from Rome.

In the following year Pompey returned from the wars in the East, having covered himself with glory. Appearing before the Senate, he asked certain grants of land to repay his faithful soldiers, and demanded that the treaty arrangements which he had made in the East should be ratified and approved. Both these requests the Senate jealously refused. They had no mind to let Pompey with all his adoring army, grow powerful enough to rise up and seize the reins of government. Even Cicero deserted him.

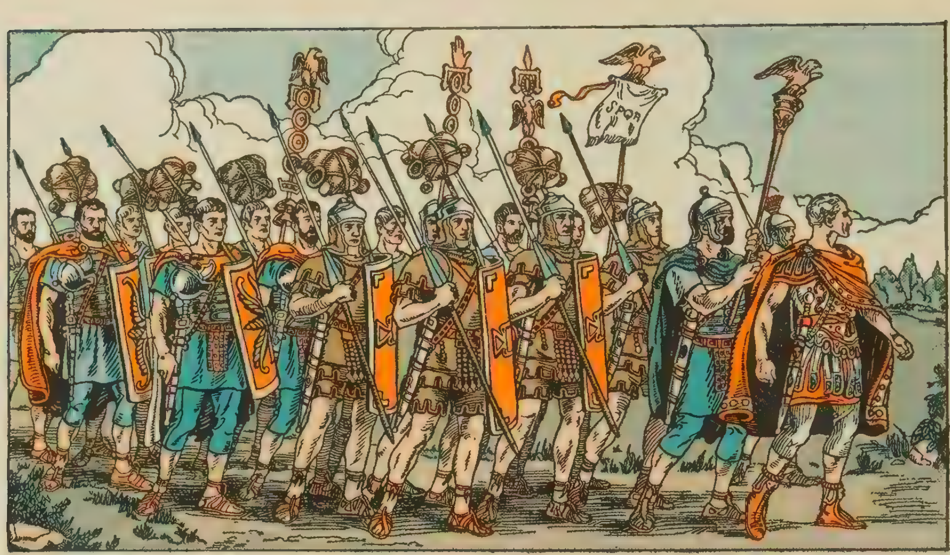
But in the year 60 B. C., Caesar came home from Spain, bringing a great deal of money and finding himself once more of good report with the people. Caesar and Pompey at once made an agreement with Cras'sus, a certain fat, wealthy Senator, who had gained some renown by putting down the slave rebellion of Spartacus. This agreement was called the *tri-um'vi-rate*, or "three men working together." By thus combining their influence, each of these three men got just what he wanted. Caesar was elected consul, and at once passed laws which ratified Pompey's Eastern treaties and granted land to his soldiers. Crassus had certain debts cancelled, and Cicero, the foe of all, too honest and upright a man to countenance any dishonesty, was straightway banished from Rome.

Yet Caesar was not satisfied. He saw that like Pompey he, too, must become a great military leader if he wished to gain power with the Romans; so he got himself appointed governor of Gaul from the valley of the River Po as far north as he desired, and he set out in 58 B.C., to conquer new lands for Rome. In the barbarous country of the Gauls, he showed himself possessed of real ability as a leader. Scarcely more than a year had passed before all Rome rang with his praises, and the noble youth of the city came flocking to join his standards.

They found Caesar's camp a model of orderly arrangement, its site carefully selected near to fuel and water, its tents in orderly rows around the *prae-to'ri-um* where the generals had their headquarters. All commands were executed with a habit of instant obedience. Each soldier played his part and saw himself as a cog in a wonderful war-machine.



Julius Caesar, the general and leader of men, conqueror of Gaul. The delicate workmanship of his armor, the cloak and sandals, all proclaim his rank. (Pa'laz-zo Conservatori, Rome.)



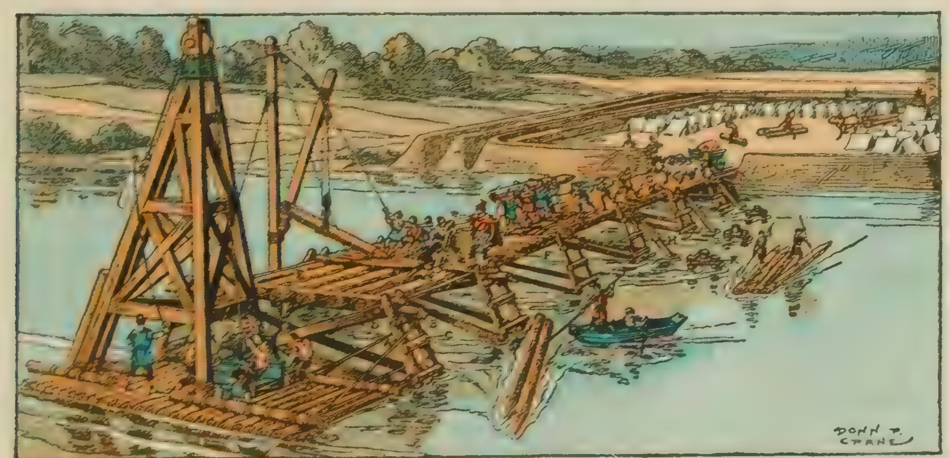
Caesar marches at the head of his legions in the invasion and conquest of Gaul. A Roman legion consisted of about 4,500 men divided into 300 cavalry, 1200 light-armed troops, protected by leather corselets, and 3000 heavy-armed men, wearing armor of bronze. Each man wore a helmet and carried a long spear and shield. For hand-to-hand fighting, a short sword hung from his shoulder. The standards of the legions served as rallying points in the confusion of battle and were guarded carefully. Only the heavier baggage went in the wagons; usually each man carried his own "mule," a forked stick bearing a bundle of food and extra clothing. In hardness and endurance, the legionary could not be matched; he could stand heat or cold, swim rivers, eat short rations, and march all night if necessary. Such were the men with whom Rome was gaining the mastery of the world.

When the army was on the march, the 50,000 men, with all their pack-mules and wagons made a line some three miles long. The soldiers of the legion wore armor of bronze or leather made gay with bright colored capes, and they carried a week's supply of food, a cup, a pan, and a blanket on a forked stick over the shoulder. All along the line above the heads of the men swayed their precious standards, the silver Eagles of the legions, surrounded by brilliant streamers, and proudly bearing the letters S. P. Q. R. (Se-na′tus Pop′u-lus′que Ro-man′us). Wherever the Eagle went, there honor and devotion made every soldier follow with the fury of a man possessed. To let the Eagle be captured was bitter dishonor and shame. Before the army Caesar himself, his head bare in all kinds of weather, vigorously rode on horseback, or more often walked on foot, able beyond belief to endure fatigue and exertions.

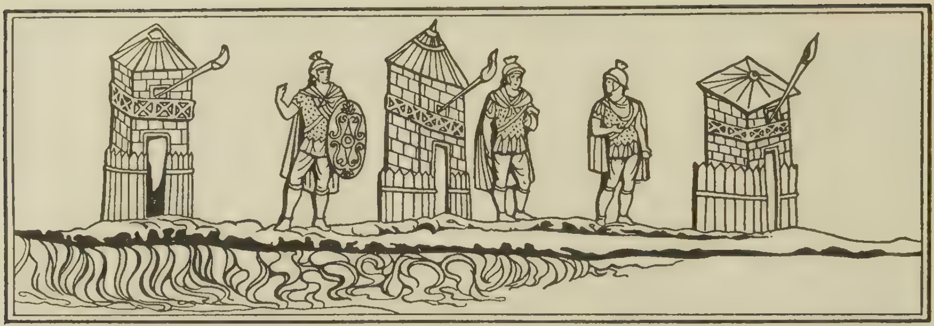
Caesar's Commentaries on the Gallic War.

"All Gaul," wrote Caesar in his *Commentaries*, "is divided into three parts. Of these the Belgians inhabit one part, the Aq'ui-ta'ni-ans another, and in the third dwell those who call themselves Celts in their own tongue, but are called Gauls by us." Such was the country Caesar had set out to conquer for Rome. He had to subdue savage tribes, who were brave and skillful in warfare; he had to cross forests and marsh-lands, plough through snow-covered hills, and ever encourage his men, heart-sick for Italy. And, as he rode in his chariot jolting over bad roads, he dictated to a slave his story of the Gallic Wars which he called his *Commentaries*.

Caesar first subdued the Hel-ve'tians, living beside the Rhine. Then he built a remarkable bridge with logs cut from the forests, and pushing beyond the Rhine he fought with and conquered the Germans, who loved to swoop down on the Gauls and pillage and plunder their land.

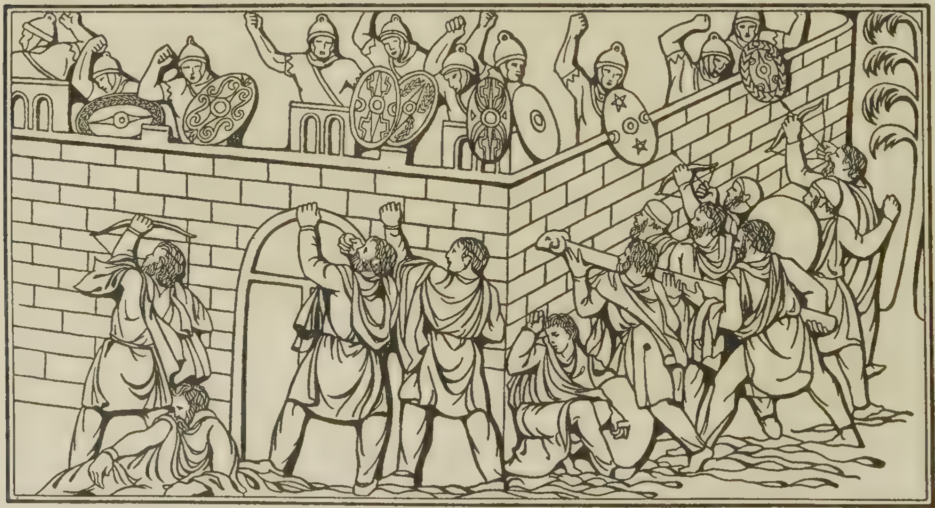


Caesar's bridge, built across the Rhine near Bonn had a two-fold purpose: to impress the Germans; and to guard against the treachery of the Germans. Caesar undoubtedly designed the bridge and directed his soldiers in its construction. It was completed in ten short days, despite the fact that rough timber was cut from the forest, brought to the river, worked and laid by hand. Such was the wonderful organization of the Roman legions and the genius of Caesar. A series of two piles, 40 ft. apart (A) were braced together with cross-bars (C) and reinforced by ties (D). On these were laid the supports (B) over which were placed the road-beams (E) and poles (F) for the watties or flooring (G). The slanting piles (H), and the fenders (K) protected the bridge from floating debris.

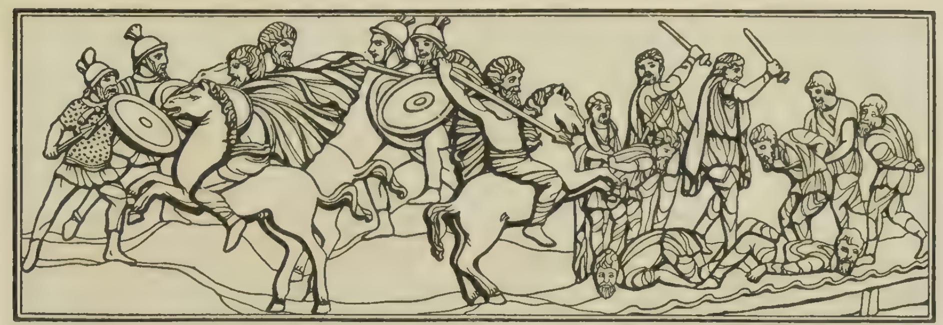


A Roman camp with dirt wall, trench and watch towers, for defense against the Germans. (Trajan's column, Rome.)

Proceeding with very great care, he constructed his camp so skillfully that the Germans could not surprise it. Each tent was pitched at night in the same position where it had stood in the camp of the night before, that the men might feel at home; earthen walls were thrown up and carefully patrolled by soldiers; guards were stationed at the gates, and a trumpeter was always ready at the door of the general's tent to signal a surprise attack. The secret watchword for the night was not even whispered aloud; it passed from hand to hand written down on a small wax tablet.

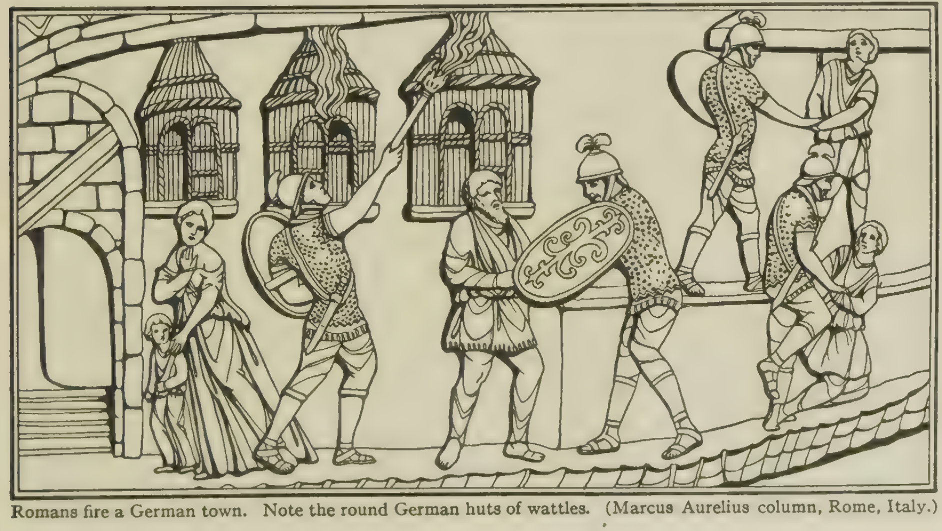


Germans wearing long trousers and with long hair besiege a Roman fortification. (Trajan's column, Rome.)

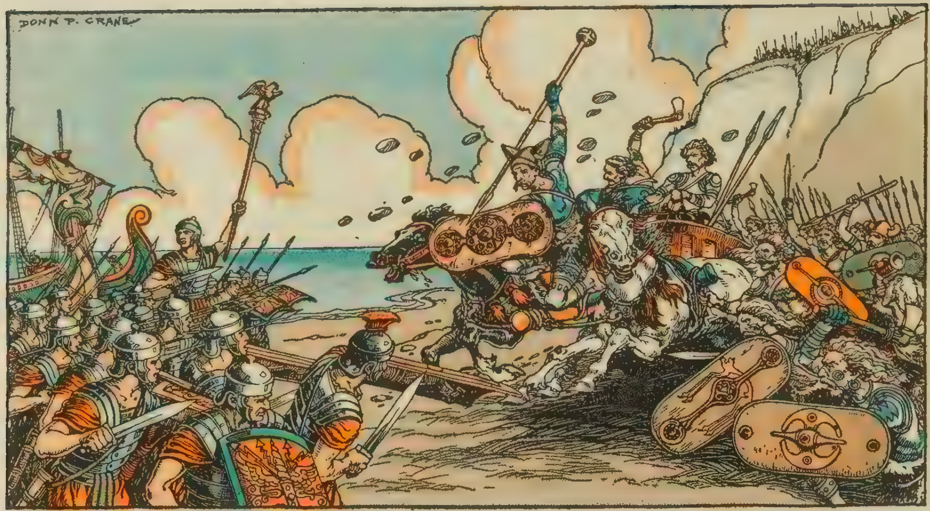


Germans and Romans in battle and Romans killing German prisoners. From the Marcus Au-re'li-us column, Rome.

"These Germans spend their whole lives," Caesar wrote in his *Commentaries*, "in hunting and making war. Even in the coldest weather they wear no clothing save skins, by reason of the scantiness of which a great portion of their body is bare, and they bathe in the open rivers. They pay little attention to agriculture and a large part of their food consists in milk, cheese, and flesh. Nor has any a fixed quantity of land, but the leading men each year apportion to the families as much land as they think proper and the next year they compel them to move to another spot."



Romans fire a German town. Note the round German huts of wattles. (Marcus Aurelius column, Rome, Italy.)

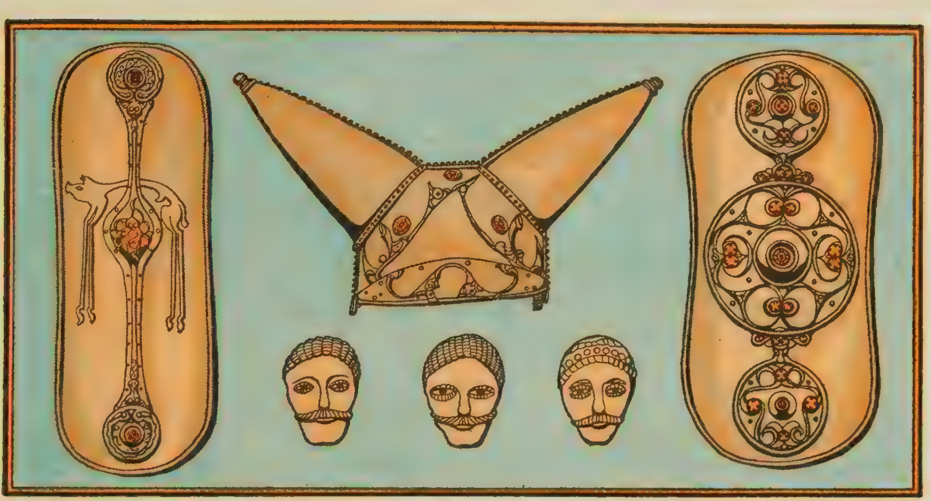


The half-wild Britons, their bodies painted blue, fiercely resist Caesar. (See shields and helmet, page 75.)

Having thus subdued the Germans, Caesar twice crossed to Britain, to punish the Britons for helping the Gauls and to see the land for himself; for Britain lay on the edge of the world, a curious, little-visited, mysterious corner of the earth.

When the Roman ships approached, they found the islanders drawn up, ready to cut down any who should make an attempt to land. Because the water was deep and the Romans were weighted down with their heavy armor and weapons, the soldiers hung back uncertainly, till the Tenth Legion standard-bearer boldly leapt overboard and called upon his comrades to follow the Eagle or lose it.

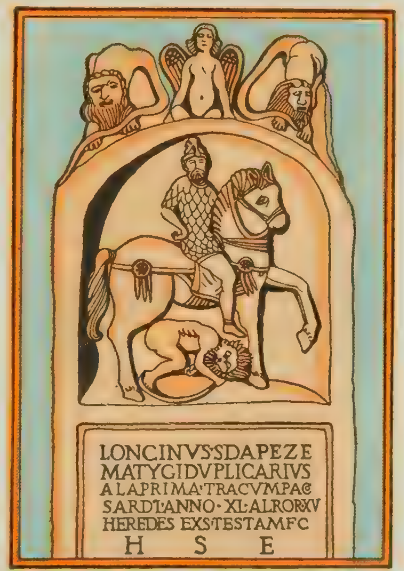
Then for very shame the soldiers jumped into the sea, and fought their way to the shore. The painted, skin-clad Britons showered them with darts and stones; on the level sands of the shore they drove their war-chariots skillfully, running nimbly along the pole and standing on the yoke itself. The Romans were lost in amazement. But the islanders stood no chance against the superior weapons and discipline of the legions, and soon their chiefs sued for peace.



Weapons of the early Britons found in England. Left, bronze-covered wooden shield found in the River With'am near Lincoln. Note the raised design decorated with coral and the outline of a boar, applied as a badge of identification. (2nd cent. B.C.) Center, enamelled bronze helmet found in the Thames and bronze masks used to decorate shields. These depict Britons, probably the owners of the shields. Note the hair and mustaches. (Wel'wyn, Herts.) Right, an elaborately decorated shield with scroll design. Found in the Thames. (1st century A.D.)

"All the Britons dye themselves with woad which occasions a bluish color," Caesar wrote of the Britons, "and thereby they attain a more terrible appearance in battle. They wear their hair long and have every part of their body shaved save their head and upper lip. Their buildings and cattle are numerous."

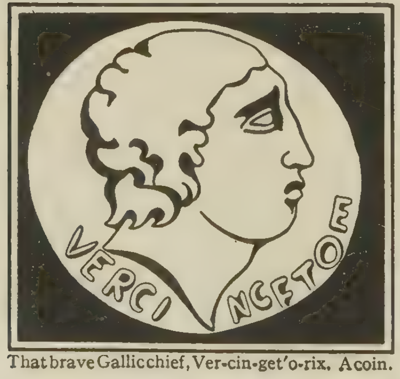
In Britain, too, as in Gaul, Caesar saw those dread priests, the Dru'ids, whose word was law to the tribes. He heard of weird ceremonies and horrible sacrifices offered up in the oak groves, where a dozen men, it was said, were imprisoned in huge wicker frames and burnt alive to the gods.



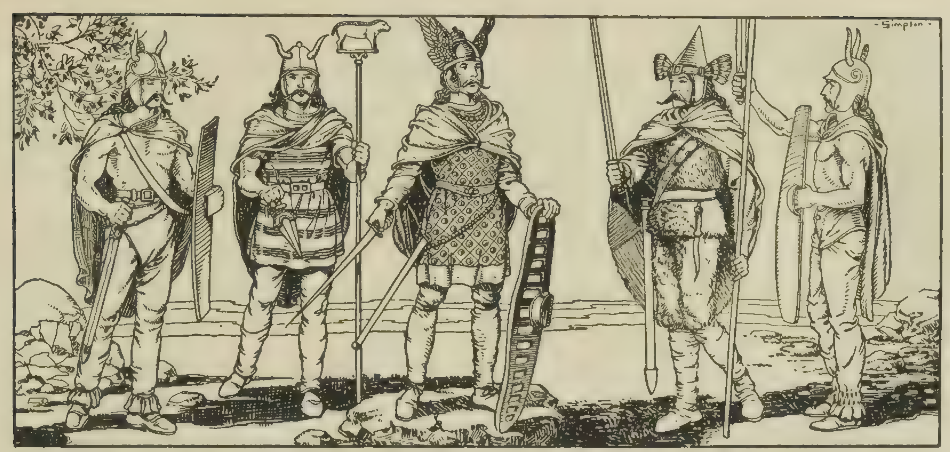
Tombstone of a Roman cavalry officer found near Col'ches-ter, England and erected about 43 A.D. The Roman is riding over a naked and hairy barbarian, undoubtedly a Briton.

But Caesar could not linger in Britain, for trouble arose on the mainland, and he had to return to Gaul. Here the great chief, Ver-cin-get′o-rix, had called upon all the tribes to forget their quarrels with each other, and throw off the yoke of Rome. The excitable Gauls, "who," says Caesar, "are easily moved to take up new resolutions and much given to change," caught fire at Vercingetorix' words. The call to arms sounded from hilltop to hilltop, according to the custom of the tribes; "for when an important event takes place, they transmit the intelligence through all their lands by a shout. Taking up the shout in succession, they pass it on to their neighbors." Thus the tribes gathered in thousands. For a time the Gauls seemed victorious, for they were "a nation of great ingenuity most skillful in making anything which had been imported to their land," and they had thus learned from the Romans many things about engines for war. But victory soon forsook them and quarrels divided their ranks.

With courage born of despair, they issued from the gates of Alesia and threw themselves, wildly charging, on the walls of the Roman camp. Wherever the fight was thickest, there was Caesar himself. At sight of their beloved general fighting in the thick of the fray, the Romans cast aside their javelins and plied their swords with such force, that those Gauls who were not cut down were speedily put to flight. Perceiving that all was lost, Ver-cin-get′o-rix rode to the camp, where Caesar sat with his officers. Riding once around Caesar, the great Gaul leapt from his horse, threw off his armor and knelt in submission at Caesar's feet. Gaul was subdued at last. From the Rhine to the At-



That brave Gallic chief, Ver-cin-get′o-rix. A coin.

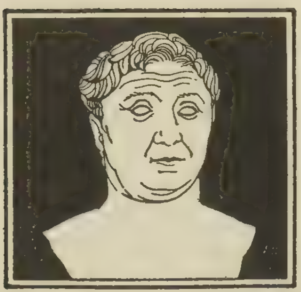


Ver-cin-get'o-rix and his Gauls. Left, a soldier, a standard bearer and a captain. (Triumphal Arch, Orange, France). Right, a chieftain, and a warrior. (Musee de l'Armee). Common Gallic warriors wore long trousers, but left the upper body bare. The shields are of wood covered with bronze. The bronze helmets of the men at right and left, have two horns and the disk of the sun-god. Other helmets are adorned with horns, wings or feathers.

lantic the Eagles were victorious; Belgium, France, and South Germany, had become the province of Gaul.

But during all this time, Pompey had slowly but surely grown away from Caesar. Caesar's daughter, Julia, who had been the wife of Pompey, died in 54 B. C., so this link no longer held them. Having served his term as consul, Pompey had now been made the Governor of Spain; the Senators and nobles had taken to flattering him, and were trying in every way possible to bring him over to their side.

Since Caesar could not return to build up his standing in Rome, he did the next best thing; he published the *Commentaries* he had written on the Gallic Wars, and the story of his conquests, told with powerful simplicity, impressed the people at once with how much he had done for Rome. As the time of his governorship had now almost expired, he asked for election as consul, but the Senators feared the enormous popularity he had gained and Pompey had grown exceedingly jealous of his success. So instead of making him consul, the Senate merely ordered him to give up command in Gaul and come to Rome as a private citizen.



Pompey as an older man. Power, wealth and rich-living have coarsened him. (Carlsberg Glyptotek, Copenhagen). Compare with p. 64.

What was Caesar to do? Pompey had not as yet shown any open hostility, yet Caesar had every reason to question how he and the Senate would act, should the popular governor of Gaul appear alone in Rome. Caesar made his decision. Within an hour after the Senate's command had reached him in camp in Gaul, his soldiers were on the march, and their faces were turned toward Rome!

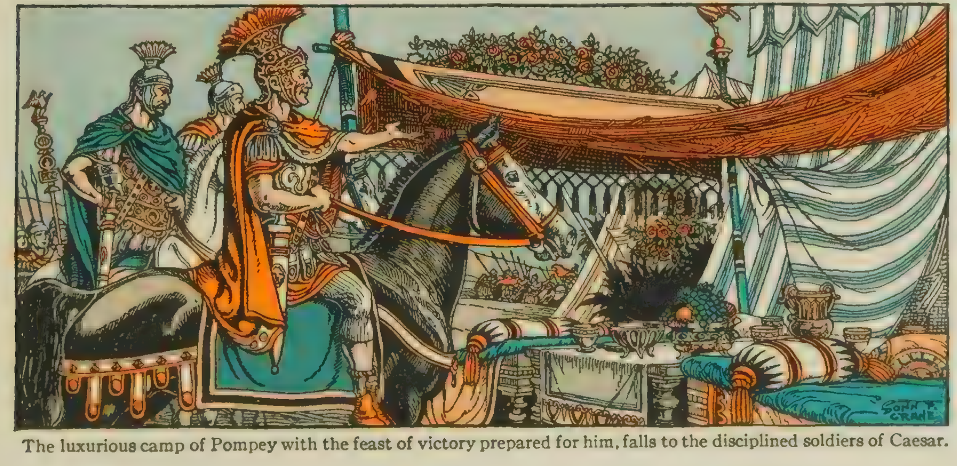
The little river called the Ru′bi-con formed the boundary of Caesar's province. North of the river he was still in absolute control, but should he cross to the south he would become a rebel because he came with an army. When he reached the Rubicon, Caesar hesitated. "We can still turn back," he said. But after a moment he cried: "Let the die be cast!" And he crossed the river quite conscious that he must now lose his life, or make himself master of Rome.

The Senate was panic-stricken, and turned to Pompey for help. But Pompey knew well that no army in any of the provinces could stand before Caesar and his veterans with any hope of success. Pompey, therefore, retreated, and as Caesar drew near to Rome, many of the Senators and nobles fled to Greece with Pompey. Caesar won general good will by keeping his soldiers from plunder, and in less than sixty days after crossing the Rubicon, he found himself master of Rome and of all Italy as well!

Nevertheless, Pompey's officers were still in control in Spain, and Pompey had great power in Greece and all the Eastern provinces. He flatly refused to make peace, so Caesar now prepared for a struggle to the death. Moving at once into Spain, he defeated Pompey's officers and almost before Pompey knew it, he had landed his army in Greece and was searching for Pompey himself.

On the plain of Phar-sa′li-a in Thessaly the two armies came face to face. Pompey had seven thousand cavalry against Caesar's single thousand, but Caesar selected one cohort from each of his strongest legions and gave them the post of danger, bidding them charge with spirit and remember that the success of the day depended solely on them. Pompey on the contrary, bade his foot-soldiers stand their ground and await the attack of Caesar. His commands proved a fatal mistake; Caesar knew well that nothing puts greater courage into troops than a grand charge against the foe, whereas to stand in cold blood and await a charging enemy often shatters men's nerves. So, while Caesar's chosen cohorts routed Pompey's cavalry, his infantry charged and Pompey's men went down by hundreds before them.

This was the first defeat Pompey had ever suffered. Caesar even took his camp which had been adorned for victory. Pompey's spirit was crushed. Putting off his general's robe, he took horse and fled from the scene, while what was left of his army surrendered to Caesar next day. Attended by thirty companions, Pompey made off to Egypt, and Caesar, hot on his heels, followed at once in pursuit.

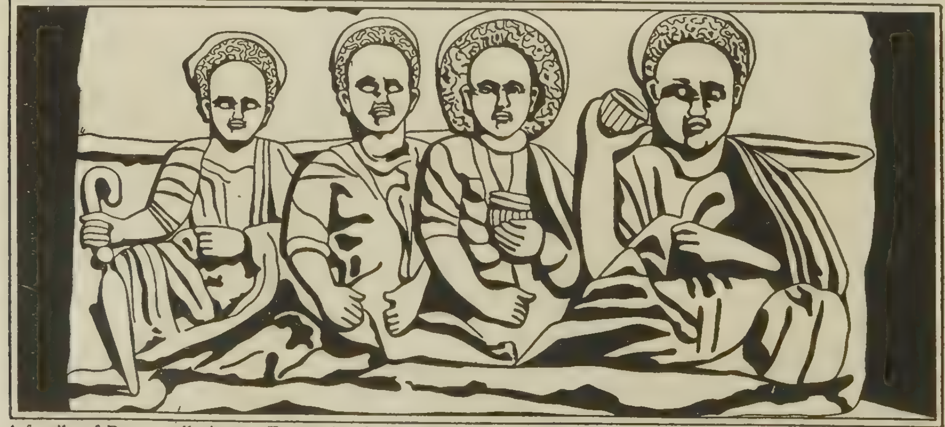


The luxurious camp of Pompey with the feast of victory prepared for him, falls to the disciplined soldiers of Caesar.

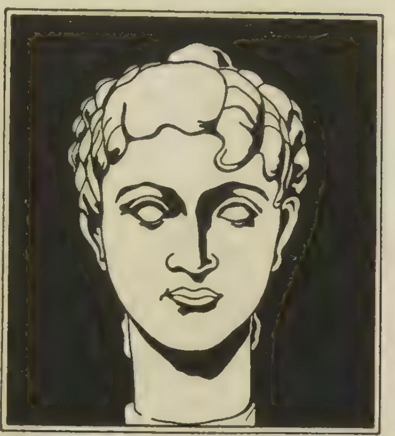
Cleopatra of Egypt.

(69 B. C.—30 B. C.)

In Egypt the beautiful and high-spirited young Queen Cle′o-pa′tra was fighting with her little brother for possession of the throne they had both been supposed to share. For nearly three hundred years the line of Macedonian rulers founded by Ptol′e-my So′ter, general of the great Alexander, had held control of Egypt. The earlier Ptolemies, able and wise, had made Alexandria great; but the later Ptolemies were weaklings, guilty of many crimes. Egypt was in those days the richest country in the world; from Egypt came barley, wheat, maize, flax, and cattle; and these agricultural products Rome continually coveted with all her greedy soul. Cleopatra's father, Ptolemy Au-le′tes, who wasted hours on the flute and hence had been nicknamed, "The Piper," had borrowed enormous sums from Roman money-lenders. With money thus borrowed in Rome, he bribed the Roman Senate to keep the peace in Egypt; and since he owed Rome money, Roman officials handled all the taxes in Egypt, a Roman garrison occupied Alexandria, and Ptolemy reigned only by permission of the Senate.



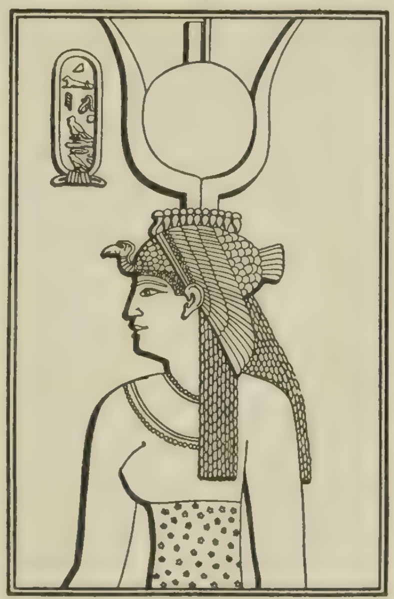
A family of Roman pilgrims to Egypt showing the father, mother, and two children at the feast of the Egyptian war-god. The boy at the left, like tourists of all ages, holds an umbrella. This relief, found in Egypt, portrays graphically the fascination of Egypt for travel-loving Romans who had regular tourist routes in Egypt.



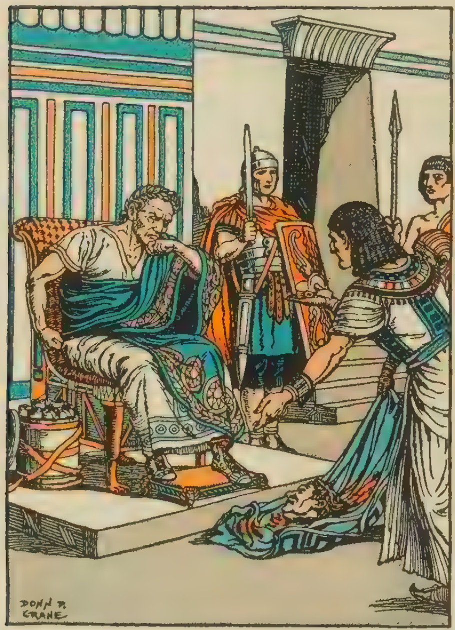
The real Cleopatra, a beautiful, charming Greek woman. Head in the British Museum.

In the midst of such times as these, the young harum-scarum Princess Cleopatra had grown to girlhood, already attracting the attention of gallant, young Roman officers by her youthful beauty and charm. She was sparkling, gay and vivid, graceful, spontaneous, vivacious, and to the surprise of every one, she was also keenly intelligent. She could speak seven different languages; Latin, Greek, Aramaic, Arabic, Persian, Armenian, and the language of the ancient Egyptians which many of her forefathers had not even bothered to learn, babbled freely from her tongue.

When she came to the age of eighteen, according to the Piper's will, this proud, ambitious young princess was destined to reign over Egypt with her younger brother, Ptolemy, who was then only ten years old. But quarrels broke out at once. Scheming rascals, eager for power, plotted with the younger children, the little Princess, Ar-sin′o-e, the dissatisfied, young boy-king, and another baby Ptolemy, to drive Cleopatra from the throne. She was forced to flee to Syria. But there she raised an army of Syrian mercenaries, and in the face of all threats, she dared to march back into Egypt.



Cleopatra, the ruler of Egypt, in Egyptian costume, wearing the vulture-crown of Egyptian queens, and the horns and moon of Isis. Relief in the Egyptian style carved by her orders on the red stone Temple at Den′de-rah.



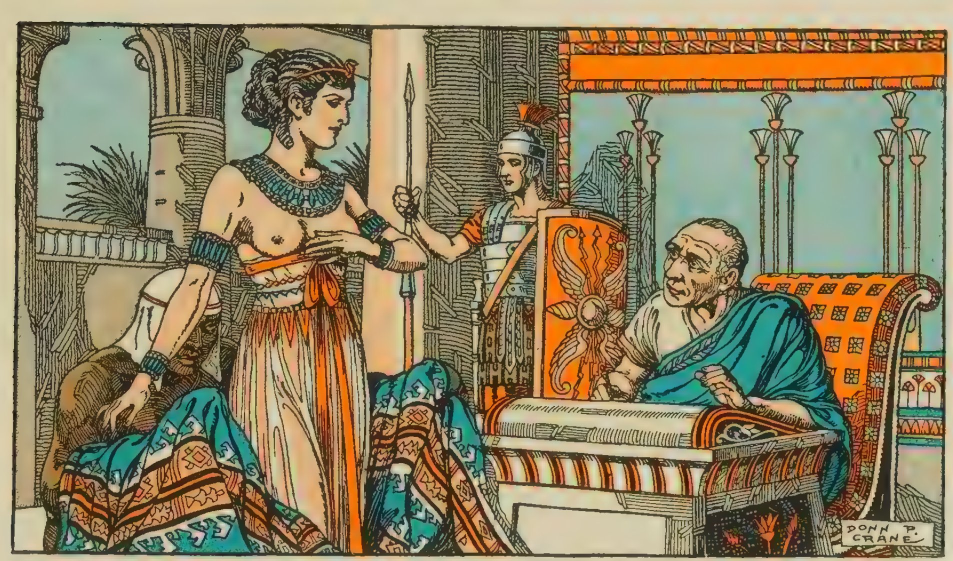
The Egyptian enemies of Cle-o-pa′tra seek to win the aid of Caesar by presenting to him the head of Pompey.

It was just at this time that the elderly and ambitious Julius Caesar, wearing a chaplet of laurel-leaves about his thin grey locks, arrived in Egypt seeking his defeated enemy, Pompey. The scoundrelly advisers, who had driven Cleopatra from the throne, thought to curry favor with Caesar by murdering his foe; therefore, they hastened at once to send him Pompey's head; but the act won no favor from Caesar, even though thereby he found himself master of the world. At sight of Pompey's head, he burst out into tears.

In spite of a few little riots, he then took up his residence in royal Alexandria, and since Ptolemy Auletes had made the Roman Republic the executor of his will, he ordered the two youthful rulers, now squabbling with one another, to come to Alexandria to lay their cases before him.

Ptolemy arrived promptly, but his followers determined to keep Cleopatra from Caesar. Cleopatra was as determined to get through Ptolemy's lines and appear before the great Roman. She had one supreme passion in life,—to save Egypt from Roman rule, to preserve the independence of her beloved land, and the weapon she chose to use was her power to captivate men.

Ordering A-pol′lo-dor′us, her huge Sicilian attendant, to roll her up in a carpet, she bade the man carry her into Caesar's presence. When challenged by Ptolemy's sentries, Apollodorus said that he was carrying baggage to one of



Cle′o-pa′tra's enemies in Egypt wished to keep her from meeting Caesar, but the beautiful, daring young Queen outwitted them when she caused herself to be wrapped in a bundle of rugs and so was carried into his presence.

Caesar's guard. Out of the bundle thus dumped down before the astonished Caesar, emerged the smiling face of the beautiful young Queen. Caesar's surprise was unbounded. The conqueror of the world was captivated at once.

Cleopatra pleaded her case against her little brother with frankness and conviction; and Caesar gladly offered to punish her foes who he knew could be of no use to him. He lectured the little boy Ptolemy, and bade him henceforth share the throne with his pretty sister in peace.

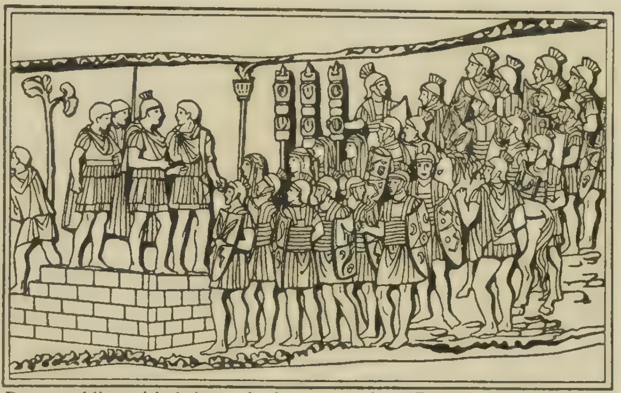
Life at the palace was gay, and Caesar and the charming Queen made merry together each day, while Ptolemy sulked in the background. Under Cleopatra's flattery, Caesar, whose cunning and genius had caused men to grovel before him, puffed up enormously. Playing on his vanity, she forever asked him questions about his great victory in Gaul, where he had defeated a race of German giants! And by thus making him happy, she kept him from overrunning Egypt with his great Roman war-machine!

Silver emblem of the city of Alexandria represented as a woman under an elephant's skin. The *u-rae'us* shows that she is queen of Egypt, the *cor'nu-co'pi-a* indicates her wealth, and the smaller symbols emphasize her flourishing commerce. (1st century A.D. Louvre, Paris.)

But one day a riot broke out against the Roman intruders. With only 4,000 soldiers, Caesar had to protect himself by setting fire to the famous Alexandrian library, which likewise fired other buildings, and kept the Alexandrians so occupied fighting flames that they had no time left to fight Caesar. Rioting continued until the young King Ptolemy, defeated and retreating from battle, was drowned in the muddy Nile. Then the Alexandrians surrendered; and the younger brother Ptolemy was set on the throne to rule conjointly with Cleopatra while the rebel Princess, Arsinoe, was sent off to Rome in chains to be led in Caesar's triumph.

And now Alexandria blossomed forth with something of the glory of which Cleopatra had dreamed; and Caesar, who dearly loved splendor, seriously pondered the idea of making himself a King with Alexandria as his capital. It could be defended so easily. It was close to great sources of wealth and limitless supplies of wheat. "By returning to Rome," the clever Cleopatra argued,—"you will make no new friends. Leave Rome to decay; summon your loyal friends to join you in Alexandria and here make yourself so strong that no Senate on earth can challenge you!"

Caesar would have divorced Cal-pur'nia, his Roman wife, taken Cleopatra as his consort, and established a royal line through the child she was soon to bear him; but he knew well that Cicero and other enemies in Rome would resist any move of his to make himself a crowned king. When he returned from a pleasure-trip up the lazy stretches of the Nile, he learned that during the year, the party opposed to him in Rome had prepared to resist his control.

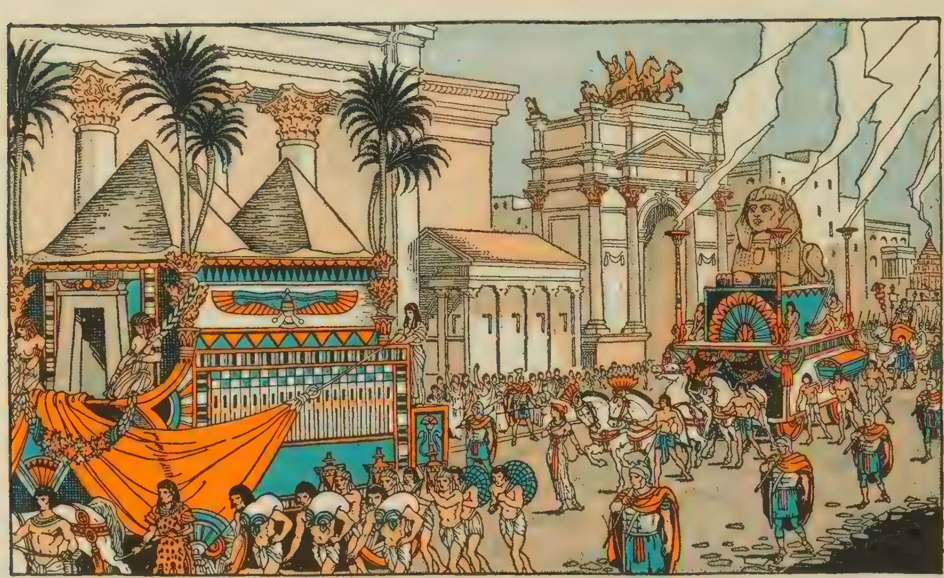

Roman soldiers with their standards, on campaign. (Trajan's column, Rome.)

At once he decided to win more military renown by subduing Mithridates' son, that troublesome rebel, Phar′na-ces, who was overrunning Asia Minor and snapping his fingers at Rome. Delaying his departure only until Cleopatra gave birth to their son, Cae-sa′ri-on, Caesar advanced against Pharnaces and from this campaign he sent Rome that brief historic message so like the terse strength of the man:—"*Veni, vidi, vici*!" "I came, I saw, I conquered!"

Then toward the end of September in the year 45 B. C., Caesar returned to Rome, to establish himself still more firmly in the hearts of the Roman people by celebrating his fourteen years of successful foreign campaigns with a great and magnificent triumph. He was greeted with many "Hail Caesars!" and his enemies kept quiet; so he wrote Cleopatra to come to Rome with their infant son, Caesarion.

By coming as Caesar's guest, Cleopatra made it clear to everyone in Rome, Caesar himself included, that Egypt was a friend and ally of Rome, and not a conquered foe. Her arrival caused a sensation. Cartloads of baggage, agitated eunuchs and slaves heralded her approach, and little Caesarion's fussing nurses followed in her train. She was lodged in Caesar's magnificent Tiberine palace, while Caesar lived in a smaller villa with Calpurnia, his legal wife.

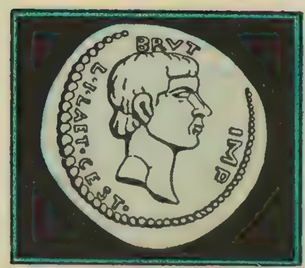
The triumph lasted four days, the most important day being devoted to Gaul; but there was also one day celebrating the victories in Greece, one day given to Africa, and one



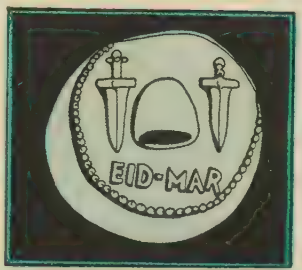
The enormous four-day triumph of Julius Caesar on the Sacred Way celebrating his victories in Gaul, Greece, Asia and Africa. Princess Ar-sin′o-e, rebellious sister of Cleopatra, walks between models of the Pyramids and the Sphinx.

day devoted to making a show of captured Egyptian rebels. Crowds of Egyptian slaves carrying sacks of wheat, paraded beside enormous floats containing models of the Pyramids, the Sphinx, and the Pharos lighthouse. But the center of attraction was the captive Princess Ar-sin′o-e, marching along half-naked, her arms held with golden chains.

Immediately after his triumph, Caesar threw himself into the work of reorganizing the government. He had himself appointed Dictator and Imperator for life, and the title Imperator was to be hereditary. He forced the Senate to pass decrees giving him the right to decide upon war without referring to the people, to conduct elections, appoint governors to the provinces and control the public funds. His image was placed on all new coins. The name of the month in which he was born was changed from Quin-ti′lus to Julius, and he appeared in public wearing an all-purple toga, the costume of old kings of Rome. Some time he certainly meant to take the name of King!



Head of Brutus, the leader in the plot to murder Caesar. The determined Brutus did not flinch at stabbing the defenseless Caesar whom he regarded as an enemy of republican Rome. (A coin.)

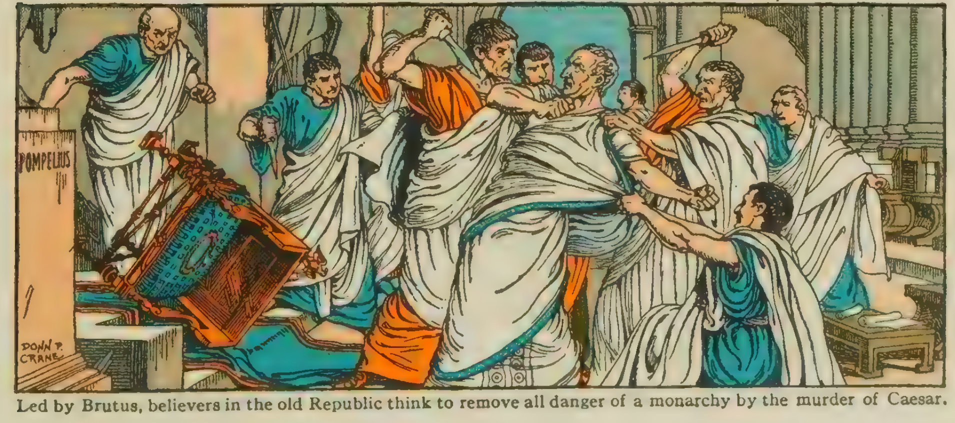


Coin bearing the cap of liberty which the Romans believed they had gained by Caesar's death, and the two daggers with which Caesar was killed. The coin bears the inscription Ides of March, 42 B.C.

He laid plans for making Rome a beautiful capital city with magnificent public buildings. He laid out great roads between Rome and various important cities, granted citizenship to many foreign people, sent colonists to Carthage and Corinth, and for the first time gave the provinces a government that was just.

But Brutus and Cassius and other men still believed sincerely in the old forms of the Republic; moreover, there were plenty of Senators who saw that they could not grow rich by fraud while Caesar ruled the state. A conspiracy against Caesar was formed by Brutus and Cassius, and on the Ides of March, 44 B.C., the conspirators, assembling in the Senate, fell on Caesar with their knives and stabbed the great man to death.

So died Julius Caesar, ambitious and self-seeking, yet withal a remarkable general, and a powerful organizer who brought good government both to the provinces and Rome.



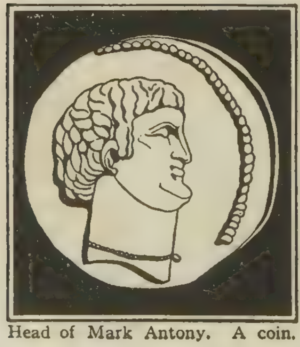
Led by Brutus, believers in the old Republic think to remove all danger of a monarchy by the murder of Caesar.

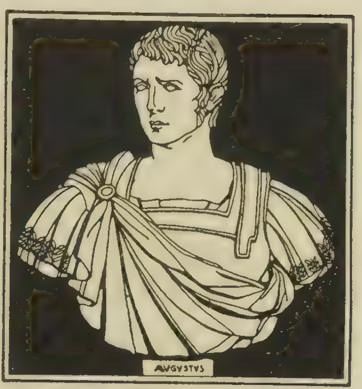
Antony and Cleopatra.

With the death of Caesar, Rome was thrown into great confusion; there were fears of a civil war. An angry crowd besieged Cleopatra's villa, keen to wreak punishment upon this beautiful foreign enchantress who had made Caesar squander on her so much of the public wealth that might have gone into Roman pockets. But amid the terror and confusion, Cleopatra evaded the mob and returned again to Egypt. She had now lost her dearest friend, the kingdom which he had promised her, and all hope of ever becoming the mighty Queen of the Earth. Once again, she was nothing more than the anxious Queen of Egypt, haunted by the possibility of losing even this bit of power, when Rome should decide to reach out and seize her beloved land.

Caesar had made no arrangements for an assistant-ruler who could follow him as head of the government, and the Senate, fearing the assassins, gave them whatever they asked. Cassius was made governor of Syria, and Brutus of Macedonia. But Mark Antony, Caesar's closest friend, delivered an oration at Caesar's public funeral, which so roused the Roman mob that even though the murderers had been appointed governors, they had to flee for their lives.

In the midst of all this excitement, a young man, eighteen years old, arrived in the city from Il-lyr′i-a where he had been studying. He was Ga′ius Oc-ta′-vi-us, grand nephew and favorite of Caesar. Caesar had adopted the youth and named him as his heir, and the young man had now come to Rome to take his inheritance. He was graceful, able, well-balanced, never overcome by passion, and never the slave of impulse. He was cool, collected and calm.


Head of Mark Antony. A coin.



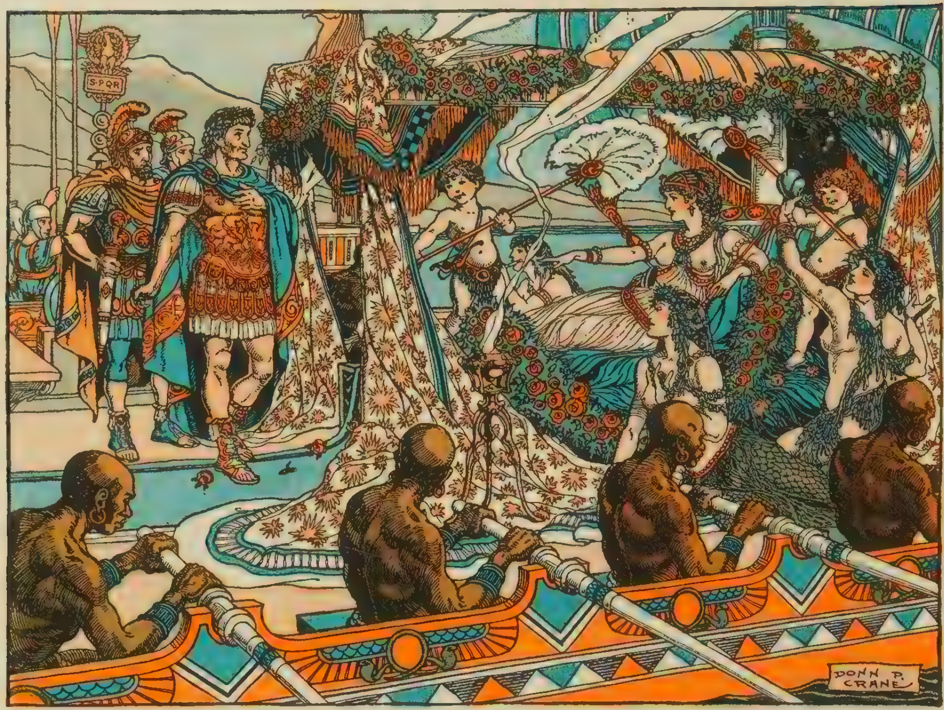
Bust of Octavius as a young man, when he first came to Rome. (Florence, Uffizi.)

Mark Antony, in those days the most powerful man in Rome, would have murdered Octavius at once, had he thought the youth at all dangerous; but Caesar's heir was so young, there seemed no reason to fear him. In spite of his youth, however, Octavius rallied around him many of Caesar's old soldiers, and marching with them on Rome, he soon had himself made a consul.

And now a second triumvirate once more disposed of Rome. Octavius, Antony, and Lep′i-dus, agreed to divide among themselves all the lands of Rome. Those who opposed the three were forcibly put to death and their property confiscated, and in this brief reign of terror, Antony had Cicero hunted out and killed. Then Antony and Octavius marched off to the East where Brutus and Cassius had taken a stand to dispute their control of the world. In a battle at Phi-lip′pi in the year 42 B. C., the legions of the conspirators suffered a severe defeat, and Brutus and Cassius both committed suicide.

The victors divided their spoils. Octavius returned to Italy to take charge of the western world, while Mark Antony, taking the East, swaggered on his triumphal way through Greece and Asia Minor. From his headquarters at Tarsus, he sent a haughty summons to the young Queen Cleopatra, whom he had known in Rome, ordering her to come and explain why she had not helped the "three" against the murderers of Caesar.

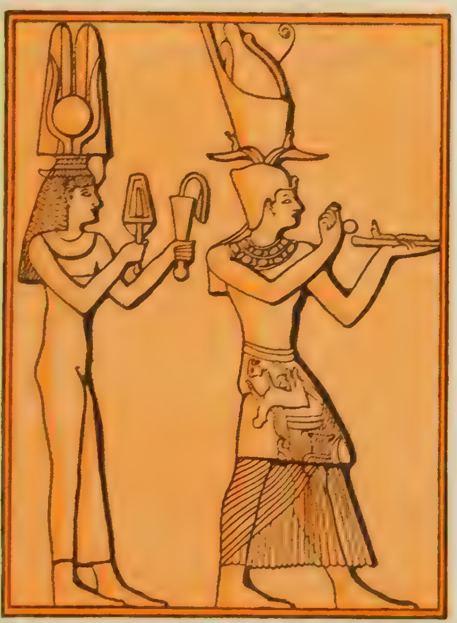
Determined to captivate Antony as she had once enslaved Caesar, and so win another champion to help her keep Egypt from Rome, Cleopatra again staged a theatrical entrance, spectacular enough to catch the fancy of any man.



Carried away by the witchery of the clever, fascinating Cleopatra, the coarse, pleasure-loving Antony, master of the eastern Mediterranean, at once becomes her devoted slave. All matters of war and policy are completely forgotten.

Down the river Cyd′nus Antony came to meet her. Her barge approached, gently rowed by silver-mounted oars, the great purple sails hanging idly in the still air of the evening. The helmsmen stood in the stern beneath a gilded shelter in the shape of an elephant's head. Slave girls representing beautiful sea-nymphs and graces reclined about the deck. Cleopatra herself, clad in the shimmering robes of Venus, the goddess of love, lay under an awning bespangled with gold, while young boys dressed as Cupids, fanned her with ostrich plumes. Before the royal canopy brazen censers stood sending forth clouds of incense.

As Antony boarded the vessel, he forgot, forever, his reason for calling Cleopatra to Tarsus; he forgot that he ruled half the world. He became Cleopatra's slave.



Cleopatra and her son Cae-sa'ri-on. Carving in Egyptian style, Temple of Den'de-rah. Cleopatra now devoted all her thoughts to making sure that Caesarion, her son by Caesar, should follow her as King of Egypt.

Feast followed feast for days, each one outdoing the other in costly, exotic grandeur. But if Antony lost his reason, Cleopatra kept hers. She had come to Tarsus to show the susceptible Antony her beauty, her power, and her wealth, all of which might be his. She wanted to bring about a break between him and Octavius, and through him secure the overthrow of Caesar's nephew, Octavius, and the triumph of Caesar's son, her own young child Caesarion, through whom she could hope to keep an independent Egypt. One other matter, too, was needing immediate attention. Cleopatra's sister, Ar-sin'o-e, who had walked in Caesar's triumph, had been allowed to escape and was now living at Eph'e-sus where she was once more scheming to remove Cleopatra from power. At Cleopatra's request, Antony now ordered Arsinoe put to death.

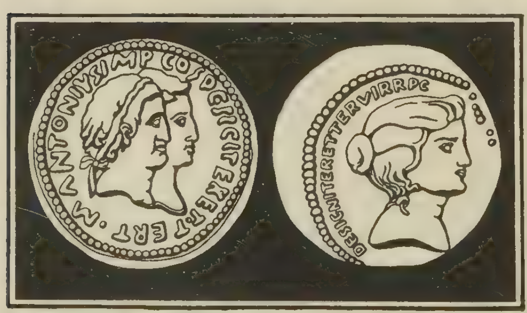
Having accomplished so much, Cleopatra went home, and Antony only waited to settle affairs in Syria before he hastened to follow.

Draped in a sea-green robe adorned with green chalcedony, Cleopatra received him, and Antony, putting aside his Roman dress and manners, clothed himself as a Greek. Henceforth, Cleopatra rode and hunted with Antony; she boated and fished with him; and by the most frivolous pranks she made herself attractive to this great hulking, boyish Roman who loved escapades like a child. Disguising herself as a peasant while Antony dressed as a slave, she led him through the streets of the city, knocking at doors and windows, only to disappear when someone opened the door! Cleopatra now thought of Antony as her husband. The fact that no marriage had taken place mattered but little in those times; for she as a goddess and queen, was exempt from the common law.

Thus Antony squandered the winter in idleness and folly till news of Par′thi-an victories sent him to fight in Syria. Shortly after he left, Cleopatra gave birth to twins, little Alexander He′li-os and Cleopatra Se-le′ne; and for the next three years, she remained at home, governing her kingdom, spending her time in the nursery, and watching events in the Roman world which meant life or death to her.

At length she joined Antony in Syria, a legal marriage was contracted according to Egyptian custom, and Antony now called himself Autocrat of the East; but marrying a foreign queen was against every tradition of Rome, so he did not inform the Senate of the marriage he had made; nor did he divorce Oc-ta′vi-a, the sister of Octavius, whom he had recently married to cement the widening breach between himself and Octavius. He wished, as an eastern king, to assume the right of having as many wives as he chose.

But now Octavius decided that the time was ripe to strike and gain control of the East. The Senate, at his request, declared war on Cleopatra; and Antony and Cleopatra, gathering their ar-


M·ANTONIVS·IMP·COS·DESIG·ITER·ET·TERT·
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Coins showing at the left Antony and Octavius in the beginning of their triumvirate; and right, Octavius' sister Octavia, whom Antony now married in the hope of patching up his waning friendship with Octavius. He married Octavia according to Roman law and Cleopatra according to Egyptian custom.

mies without delay, set out for the city of Ephesus on the coast of Asia Minor. Ephesus, with its famous and beautiful temple of Diana, was crowded with Antony's legions, and from every eastern town came not only men-at-arms, but the servants of their pleasure,—dancers, lute-players, comedians, acrobats, and actors. And the central figure of all this seething and teeming crowd was Cleopatra herself.

This was a war to consolidate or destroy the new Empire of Egypt, which Cleopatra had made; it was an attempt to make Egypt safe from the greedy expansion of Rome.

The first clash of importance was a sea-fight at Ac′ti-um off the western coast of Greece. From early morning the battle raged till suddenly a strange thing happened,—Cleopatra's gorgeous galley, followed by her royal flotilla, was seen to seep out to sea with the cowardly Antony following. Why she fled, no one knows, but the outcome of her flight was a sweeping victory for Octavius. Greece, Asia Minor, the East were his; and Egypt now stood alone.

In summer of the following year Octavius invaded Egypt. Both Antony and Cleopatra tried to negotiate with him: Cleopatra asked that in return for her surrender, her son Caesarion might be allowed to retain the throne of Egypt; Antony begged permission to live the life of a private man. Octavius' only answer was to come and besiege Alexandria. Hopeless and in despair, Antony killed himself and when Cleopatra saw that in the impassive Octavius, one man walked the earth, whom her charms could not enslave, when she learned that Octavius meant to put Caesarion to death and force her to walk in his triumph, she, too, committed suicide. With Cleopatra perished the kingdom of the Ptolemies. Roman world-control, on which the Republic had entered after the close of the second Carthaginian war, had now won its last great triumph. Egypt was a Roman province and Octavius was master of the world.

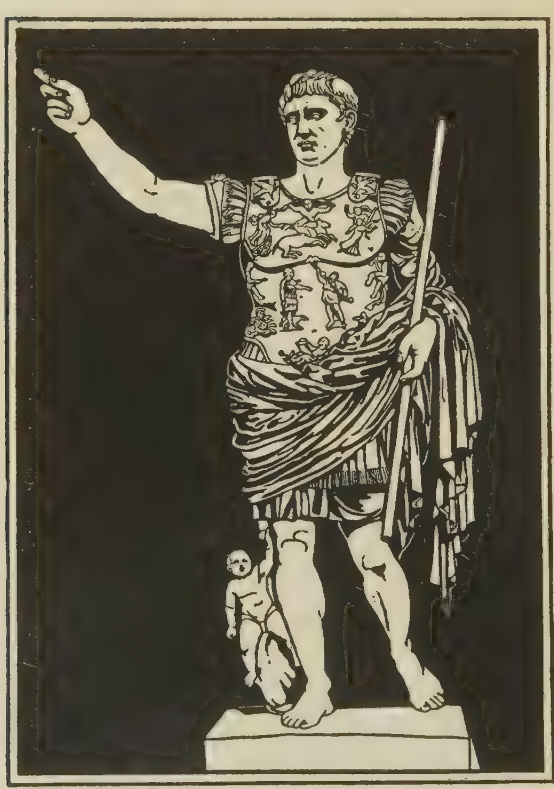
IV

The Early Roman Empire

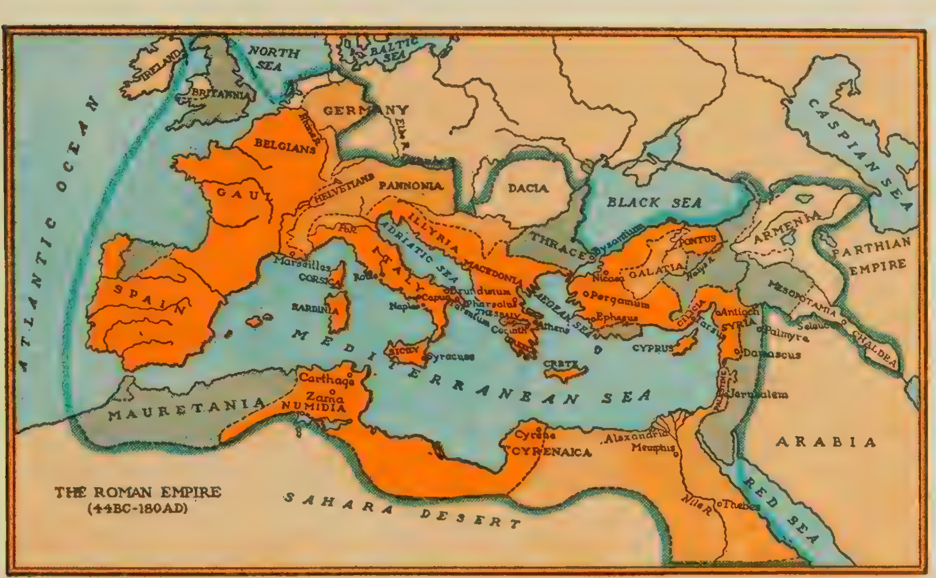
(27 B. C.—180 A. D.)

Octavius Augustus Establishes the Empire

Having now conquered the world, Octavius made a great show of giving over to the Senate, the enormous powers he had won, an act which so flattered the nobles that they granted him all the revenues of Egypt as his private property, gave him command of the army and the provinces, and bestowed on him the titles of *Princeps*, the first citizen, *Imperator* or commander, from which comes the word Emperor, and the supreme title, *Augustus*, which had heretofore been used only of the gods. In addition, Octavius took the office of *Pon'ti-fex Max'i-mus*, or Chief Priest, thus combining in himself all the military, religious, governmental, and judicial powers of the State, and becoming in the year 27 B.C., the first emperor of Rome. The ancient Roman republic, whose strength and simplicity had vanished in greedy corruption, had at last ceased to be altogether.



Augustus as Imperator. (Vatican, Rome.) His armor is adorned with bas-reliefs representing the victories of his reign. Most important is the symbol of Mother Earth holding a cornucopia as evidence of the peace and prosperity he has brought the world.


NORTH SEA
BALTIC SEA
IRELAND
BRITANNIA
ATLANTIC OCEAN
GERMANY
Elbe
Rhine
BELGIANS
GAUL
HELVETIANS
PANNONIA
DACIA
BLACK SEA
CASPIAN SEA
ARMENIA
PARTHIAN EMPIRE
PONTUS
GALATIA
THRACE
Byzantium
Nicaea
Halys R.
ILLYRIA
ADRIATIC SEA
MACEDONIA
ITALY
Rome
Po R.
Marseilles
CORSICA
SARDINIA
SPAIN
Naples
Capua
Brundisium
Pharsalus
THESSALY
Tarentum
Corinth
Athens
AEGEAN SEA
Pergamum
Ephesus
CILICIA
Tarsus
Antioch
SYRIA
Seleucia
Palmyra
MESOPOTAMIA
CHALDEA
SICILY
Syracuse
CRETE
CYPRUS
Damascus
Jerusalem
MEDITERRANEAN SEA
Carthage
Zama
NUMIDIA
MAURETANIA
Cyrene
CYRENAICA
Alexandria
Memphis
Nile R.
Thebes
RED SEA
ARABIA
SAHARA DESERT
THE ROMAN EMPIRE
(44BC-180AD)

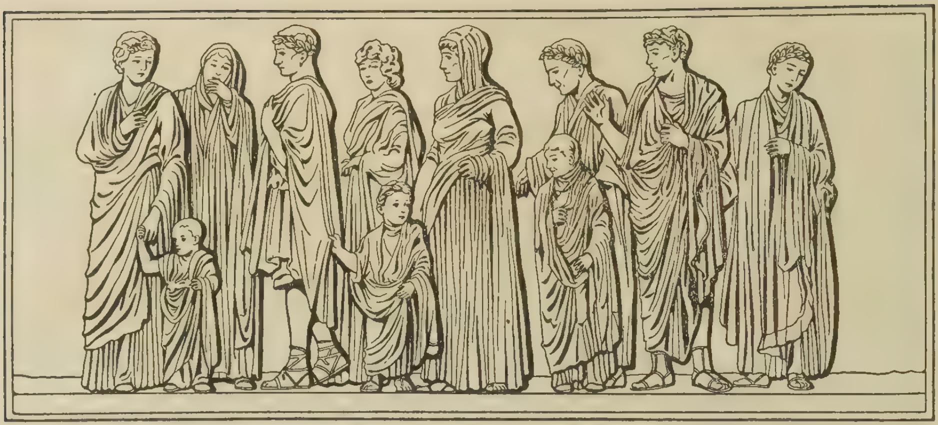
The Roman Empire during the two centuries of Peace. Trajan added to it the province of Da′ci-a, north of the Danube and Parthia beyond the Euphrates, but these new districts were soon given up by following emperors.

The Roman Empire now reached from eastern Asia Minor west to the Atlantic, and from the Rhine River south to the Sahara. Only on the northeast was Augustus dissatisfied with the boundaries. He sent his two young stepsons, Tiberius and Drusus, excellent soldiers both, to carry the standards of Rome from the Rhine across to the El′be.

Drusus, however, was killed in the fighting, and Tiberius was recalled. The succeeding general, Var′us, suffered heavy losses, and the Rhine still remained as Rome's northeastern frontier.

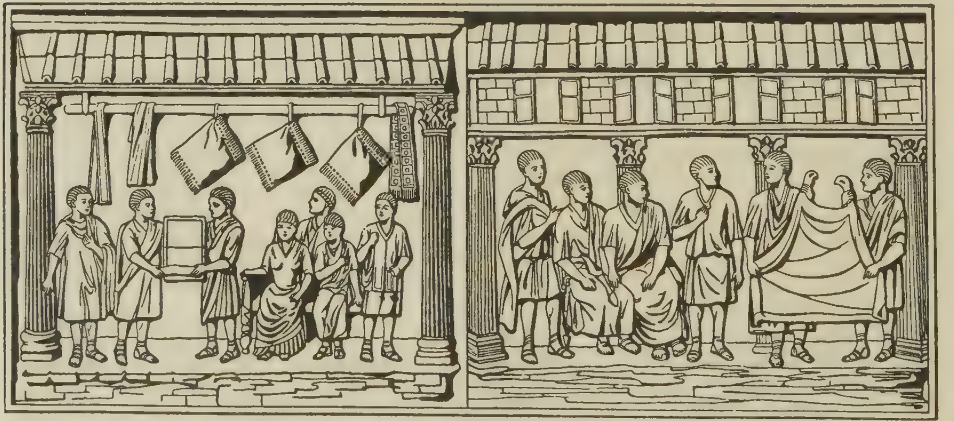
ROMAN EMPERORS from AUGUSTUS to MARCUS AURELIUS (31 B. C.-180 A. D.)

Augustus (31 B. C.-14 A. D.) Tiberius (14-37) Ca-lig′u-la (37-41) Claudius (41-54) Nero (54-68)	The Julian Caesars
Emperors proclaimed by the legions Galba, Otho, Vi-tel′li-us, all in 69 A. D.	A year of disorder.
Vespasian (70-79) Titus (79-81) Domitian (81-96)	The Flavian Caesars.
Nerva (96-98) Trajan (98-117) Hadrian (117-138) An′to-ni′nus Pius (138-161) Marcus Aurelius (161-180)	The Antonine Caesars, the "five good emperors."

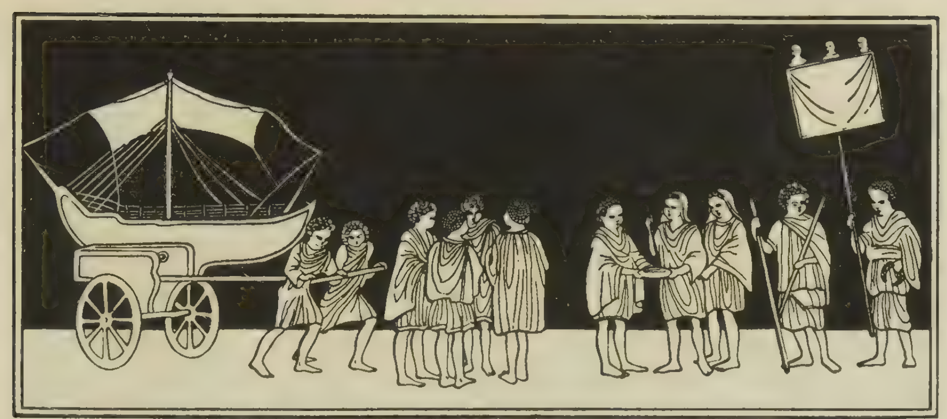


Relief from the famous Altar of Peace (A'ra Pa'cis), which glorified the era of peace introduced by Augustus. To the left of this relief are An-to'ni-a the younger, niece of Augustus, and her husband Dru'sus, hero of the German wars. Clinging to Antonia's hand is their son, Ger-man'i-cus, the hero of later German wars. (Museo delle Terme, Rome.)

To maintain the frontiers as they were, to keep peace by diplomacy, and never to wage war save in the interests of peace, became the chief aims of Augustus. In the year 13 A.D., the Senate erected on the Field of Mars an enormous Altar of Peace to glorify the peace Augustus had brought about, and for the next two centuries, the Empire enjoyed an unbroken period of prosperity which became famous throughout the world as the *pax Romana*, or Roman peace.

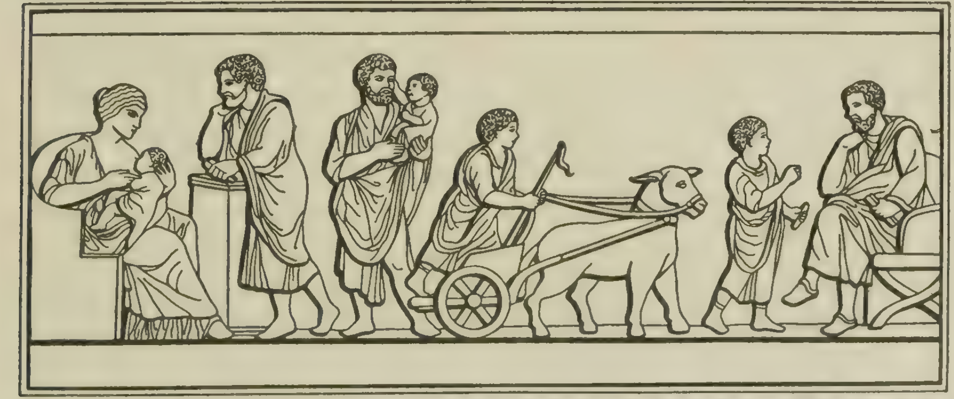


Two views of Italian trade and industry under the pax Ro-ma na. Left, an embroidery shop where men sell pillows and belts. Two assistants open a box with a pillow for customers, the man and woman on the bench. Right, two customers at a factory inspect a large piece of cloth displayed by two men. Both reliefs from the Augustan age.

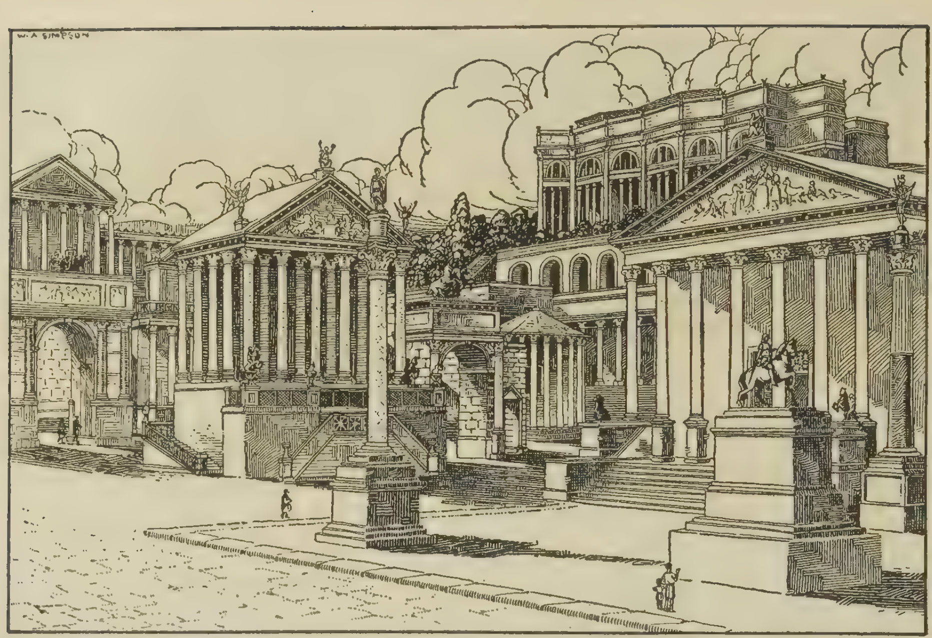


Boys in the age of Augustus. A religious association of youngsters from Rome's great seaport, Os′tia, celebrate the opening of navigation in the spring. Two boys drag a ship on a wagon; two little priests, crowned with flowers, make a libation, and a boy bears a standard with busts of Augustus and his grandsons. (Frieze, Vatican, Rome.)

Augustus gave the city of Rome its first organized police department and its first real fire department. He tried to check the increasing immorality of the time by placing heavy fines on unmarried or childless people. He built a fine new Forum with colonnades and marble buildings. He constructed new aqueducts and repaired eighty-two different temples. He erected theatres, libraries, and basilicas of justice. Well might Augustus boast that he had "left Rome a city of marble, which he received as a city of brick."



The education of a child. Left, the father watches lovingly the baby at his mother's breast. Next, the father holds the child when he is a little older. Then as a boy of six or seven, he receives a present of a goat and carriage. Finally he begins his schooling and recites to his father. A sarcophagus, 2nd century A.D. (Louvre, Paris.)

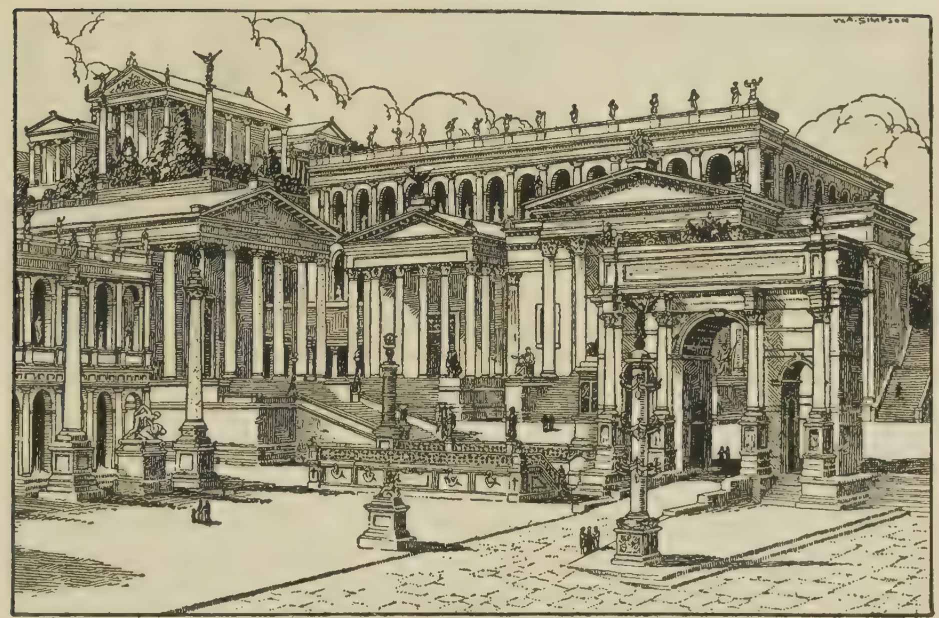


The east end of the great Roman Forum in the days of the Caesars. To the left is the triumphal arch of Fa'bi-us Max'i-mus, crowned with the famous bronze horses later taken to Constantinople by the Emperor Con'stan-tine and from there taken by a conquering doge of the thirteenth century to Venice where they may still be seen at the door of St. Mark's Cathedral. Behind this arch rises the Regia or dwelling of the Pon'ti-fex Max'i-mus. To the right in the foreground, is the temple of Julius Caesar, the Arch of Augustus, and the little round temple of Vesta with the house of the Vestal Virgins behind it. On the South side of the Forum is the Temple of Castor and Pol'lux.

Great triumphal processions of conquerors entered the Forum over the Sacred Way (Sacra Via) through the Arch of Fabius Maximus, passed the temples and Basilica Julia and went up to the Temple of Jupiter crowning the Capitoline Hill as shown on page 99. Above this end of the Forum to the south, rises the famous Palatine Hill, a solid mass of splendid palaces. One of these palaces, that of Ti-be'ri-us, shows towering above the Temple of Vesta. Between the Temple of Castor and Pollux and the Temple of Vesta, one road, lined with shops, led around the base of the Palatine Hill to the river Tiber, the great grain elevators, and the wharves called the Emporium, where river-barges brought merchandise trans-shipped from the great Roman port of Ostia. A second road led around the Palatine Hill to the Circus Maximus where the great Roman races and gladiatorial contests were held.

His own home, however, a palace on the fashionable Palatine Hill, was simple, almost severe; for Augustus tried to lead the people away from the showy display of the later Roman Republic back to the simplicity of early Republican Rome.

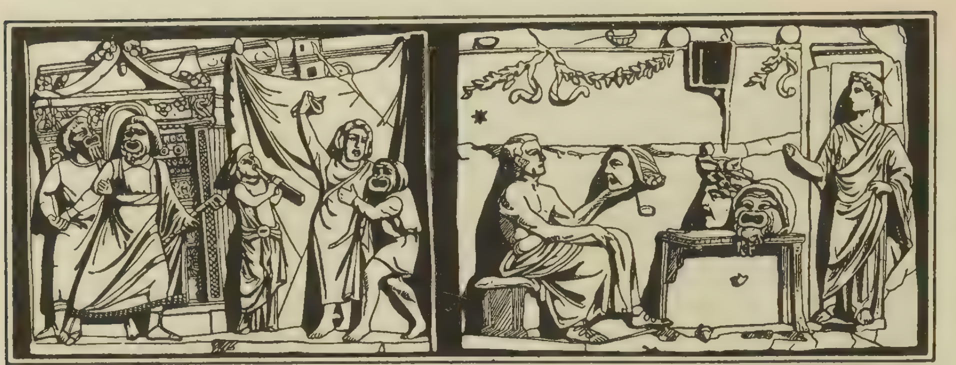
In all this building the models generally followed were Greek, and the architects were often Greek; for the Romans were not originators, although they were master adapters. They took the arch and the vault from their ancient foes, the Etruscans, and these they combined with Greek columns to produce many new effects in circuses, theaters, temples, and the stately aqueducts which brought the water to Rome.



The west end of the Forum. To the left are the Basilica Julia, the great Roman court-of-justice, and the Temple of Saturn, both of which stood on the south side of the Forum. Above, high on the Capitoline Hill to the southwest, is the great Temple of Jupiter. The building with the row of statues at the exact end of the Forum is the Tab′u-la′ri-um, where certain records were kept. Below are the Temple of Ves-pa′si-an, and the Temple of Concord, in front of which is the great public speakers' stand adorned with rostra or beaks of ships. These ships were captured in the battle of Antium (An′shi-um), when one of the powerful Vol′scian cities of La′ti-um lost its independence in 341 B.C., before the growing might of young Rome, and their beaks or rostra gave the name to the speakers' stand. In old days closely packed throngs of citizens stood for hours on the pavement before the rostra, listening to orators who bade them vote on peace or war, or for or against some proposed law.

To the right of the rostra, is the triumphal arch of the Emperor Sep-tim′ius Se-ve′rus, and the column of Duilius, naval hero of the first Carthaginian war. See page 37. Further to the right, out of the picture, a temple to Juno rose on the Capitoline and below, opposite the Temple of Saturn, was the plain-fronted Curia, or Senate house of Rome. Though various emperors built other Forums, the Forum Romanum always remained the center of life in Rome and the ruins of the Forum to this day present a most romantic and interesting sight to visitors in Rome.

Copying the Greeks in all things, Rome reached its height of attainment in art and literature in the days of the great Augustus. Long ago drama had come to Rome through translations from the Greek made by Liv′i-us An′dro-ni′cus, and through the boisterous comedies of the witty Plau′tus and Ter′ence. In the age just preceding Augustus, Latin prose had blossomed forth in the powerful orations of Cicero and the *Commentaries* of Caesar, and a real beginning in poetry had been made by the lyric poet, Lu-cre′ti-us, and the gentle, sweet-natured Ca-tul′lus with his graceful little love-poems and gay bits of praise of Les′bi-a.

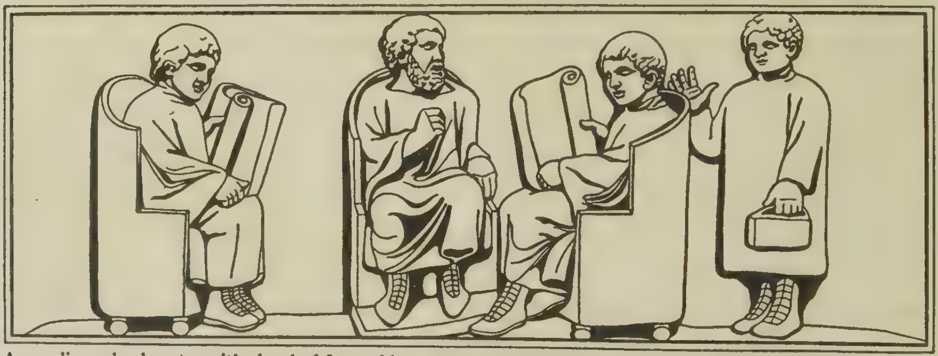


Left, "The Angry Father and the Cringing Slave," relief at Naples, representing a scene in a comedy such as those by Menander, Plau′tus or Ter′ence. The "new comedies," of the Romans satirized the life and manners of the time. Right, relief representing a comic poet, perhaps Menander, working in his room. (Lateran, Rome.)

In the days of Augustus, however, many new writers appeared—Strabo, the geographer, Livy, the historian, the great epic poet, Vergil, author of the *Aeneid*, Ovid, poet of luxury, and Horace whose virtuous *Odes* were meant to assist Augustus in once again bringing simplicity back to luxurious Rome. Thus wrote the poet Horace:—

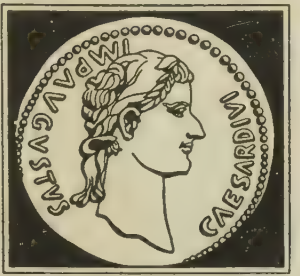
To suffer hardship with good cheer,
  In sternest school of warfare bred,
Our youth should learn; let steed and spear
  Make him to be the Parthian's dread.
Cold skies, keen perils brace his life.

For forty-four years Augustus ruled the Roman Empire, and he well deserved the title "Father of His Country."



A scowling schoolmaster with clenched fist scolds a tardy scholar harshly enough to please the stern poet, Horace. At the right, the tardy boy with lunch basket raises his hand in excuse. Two other boys who are memorizing, look up from their rolls. (A Roman bas relief now in the Museum at Treves.)

The Emperors Tiberius, Caligula, and Claudius

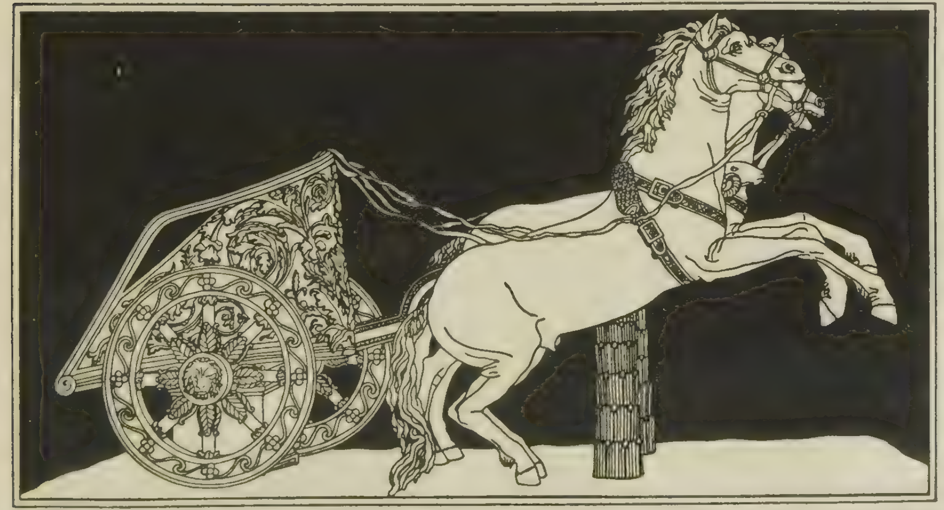


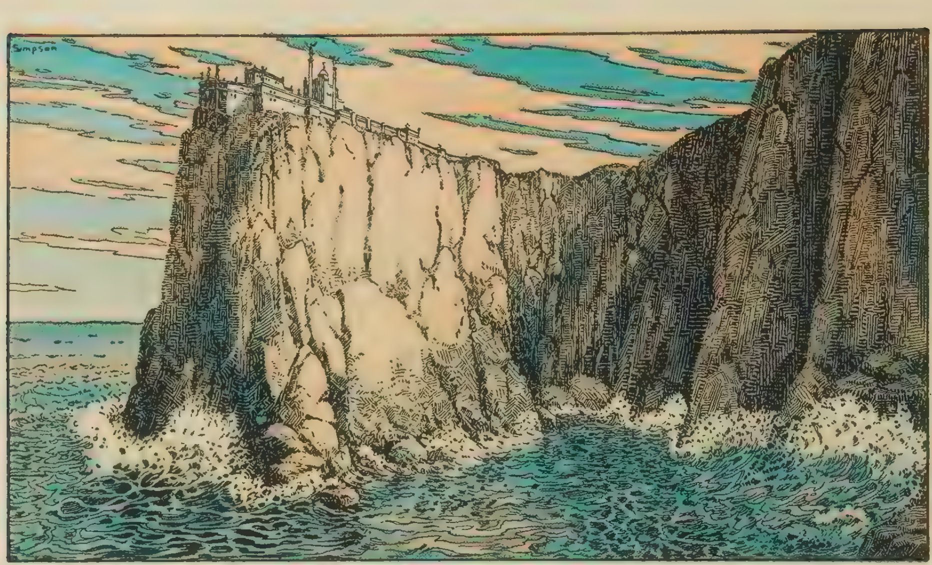
EmperorTiberius. (BritishMuseum)

In the year 14 A.D., the great Augustus died, and though he had made no arrangements for a successor on the throne, the Senate voted that his step-son, the soldier, Ti-be′ri-us, should succeed him in all his powers.

The civilization of Greece and Rome spread rapidly over all of Gaul and Spain. Cities of these lands soon had schools, and theaters, circuses, aqueducts, temples, and all the comforts of the older countries of Italy, Greece, and Egypt. Roman citizenship was given to many provincials, and the provinces, once so exploited in the days of the Roman republic, were organized, justly governed, and given civilization in the days of Tiberius and the following ten Caesars.

The provincials loved Tiberius, but in Rome he was most unpopular; he scorned the Roman people, ignored their demand for games, and antagonized the Senators.


An exquisitely carved chariot such as Tiberius may have used in early campaigns in Germany. Vatican, Rome.

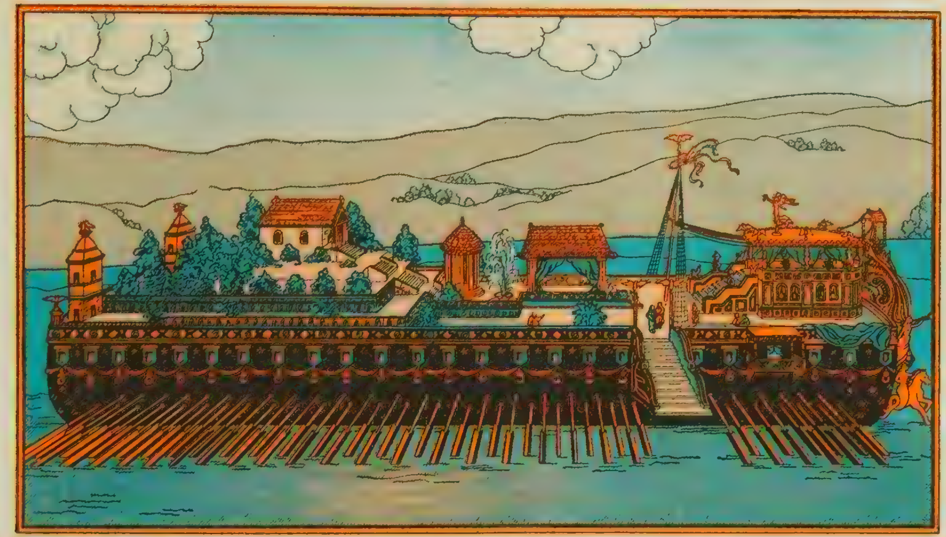


Restoration of the beautiful villa of the Emperor Tiberius, high above the sea on the island of Capri near Naples. Tiring of life in Rome, Tiberius retired to this beautiful island and spent all his last years in this palace.

As he came more and more to hate Rome, he retired to his country villa on the beautiful island of Ca′pri in the bright blue bay of Naples, where he gave himself up to pleasures and left to his lieutenants the government of the world.

Tiberius was succeeded in 37 A.D., by his grandnephew Ga′ius, better known as Little Boots or Ca-lig′u-la, a nickname which his father's soldiers had given him when as a little chap, he had frolicked about the army-camp in a pair of small soldier's boots. He began his reign with a policy of politeness to the Senate, pardons, extravagant games, and remission of taxation; but these happy days did not last. Caligula's health was poor and his mind unsound; he knew no aim but the pursuit of pleasure, and under him Augustus' plan of simplicity in living vanished in wild extravagance.

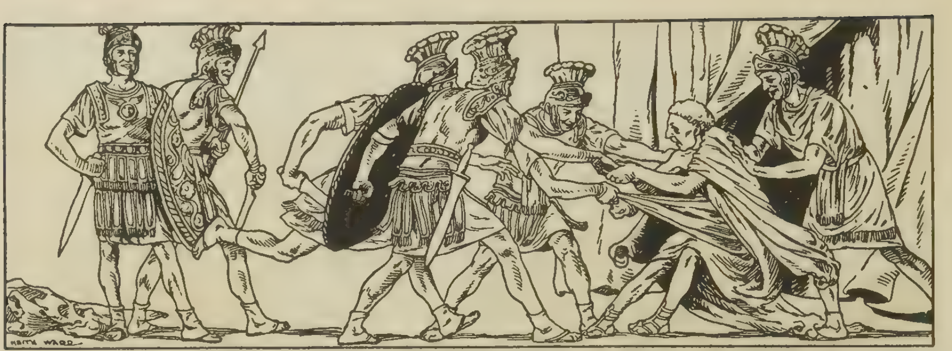
"In the devices of his profuse expenditure," says Sue-to′-ni-us, "he surpassed all the prodigals that ever lived, drinking pearls of immense value dissolved in vinegar and serving up for his guests loaves and other victuals modeled in gold.



Ca-lig′u-la's pleasure-galley. This galley and another were sunk in Lake Ne′mi and one of the interesting archaeological adventures of today is the draining of Lake Nemi by the Italian government to recover these splendid galleys.

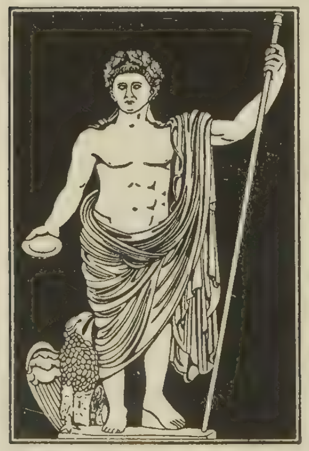
"He also built Li-bur′ni-an galleys, the sterns of which blazed with jewels, while the sails were of various colors. They were fitted up with ample baths, galleries and saloons, and supplied with a great variety of vines and other fruit trees. In these he would sail in the daytime along the coast of Campania, feasting amidst dancing and concerts of music. In building his palaces and villas, there was nothing he desired to effect so much as what was considered impossible. Accordingly, foundations were laid where the sea was most raging; plains were raised to mountains, and mountains leveled to plains. This meant the expenditure of enormous sums of money, and to fill the treasury, Caligula resorted to plundering the people by every form of false accusation, confiscation, and taxation."

After four years of debauchery, Caligula was killed by his own palace-guard of praetorians. He left no heirs, and the Senate talked of a second republic; but before they could act, the soldiers had provided another emperor in the most



The praetorian guard drag Caligula's uncle, Claudius, from his hiding place behind a curtain and declare him Emperor. The 9,000 troops, known as the praetorian guard, had been created by Augustus to protect Rome, but they were not always obedient and by force of arms often made new emperors or dethroned and killed old ones.

ridiculous way. During the confusion following the murder of Caligula, soldiers, plundering the palace, suddenly noticed two trembling legs protruding from under a curtain. Lifting the curtain, they found a frightened little old man, who fell on his knees, and begged the soldiers to spare his life. This was Caligula's uncle, the inoffensive old Claudius, a dull-witted, weak-minded simpleton. Half in jest, and half in earnest, the soldiers declared him Emperor, and by their favor he managed to keep the reins of power, permitting his freedmen to govern the Empire in his name. Fortunately these freedmen had energy and ability, and having been born in the provinces or of provincial families, they governed the provinces well.

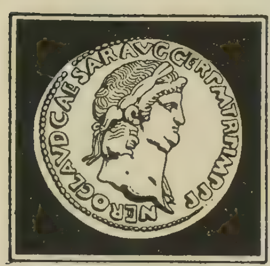


Timid, awkward, thick-set, the weak-eyed old scholar, Claudius, whom the praetorian guard had made the Emperor, sets himself before the people in the ridiculous pose of the all-powerful Jove. (Vatican, Rome.) It was during Claudius' reign, that southern Britain was added to the empire.

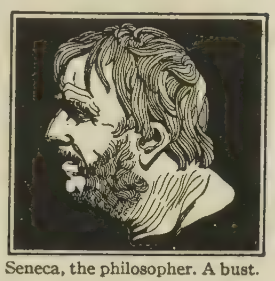
Claudius executed one odious wife, Mes-sa-li′na, and afterward married his niece, the ambitious Ag′rip-pi′na, whose young son, Nero, he adopted as his heir. But soon after this he died, and it was commonly reported that Agrippina had poisoned him in order that her son might the sooner come into power.

Nero and the Excesses of the Roman People

(54 A. D.—68 A. D.)



The Emperor Nero. A coin.



Seneca, the philosopher. A bust.

Ne′ro was only seventeen when he found himself Emperor of Rome, and he had more taste for music than for matters of government. For ten years, his actions were largely controlled by his two able tutors, Bur′rus, and the Sto′ic philosopher, Sen′e-ca.

"He began his reign," says Sue-to′ni-us, "with an ostentation of dutiful regard to the memory of Claudius, whom he buried with the utmost pomp and magnificence, pronouncing the funeral oration himself, and then he ordered Claudius to be enrolled amongst the gods. The watch word which he gave the guard on the first day of his reign was '*The best of mothers.*' To establish still further his character, he declared that he designed to govern according to the model of Augustus, and he lost no opportunity of showing his generosity, clemency, and courtesy."

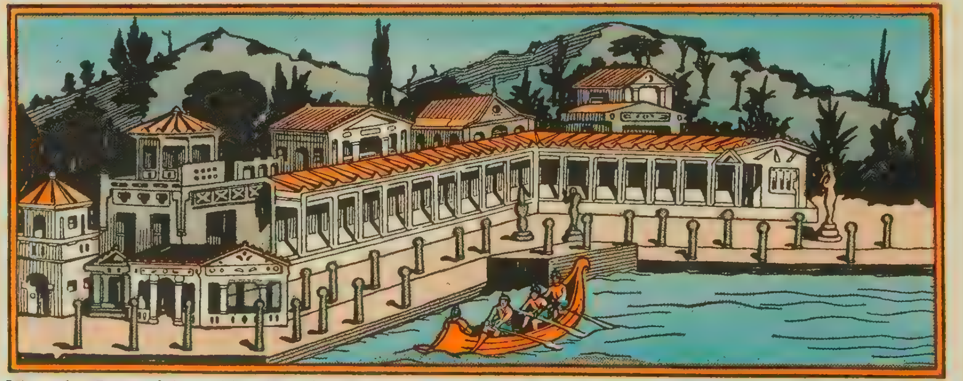
He gave many splendid spectacles during which thousands of tickets for gold, silver, pictures, or slaves, were thrown amongst the crowd to be scrambled for by the people; at last even houses and ships were offered as lottery prizes.

Although Nero's voice was ordinary, he practiced diligently, and sang at every opportunity. He learned to play on the harp, the flute, and the bagpipes; and he shocked the people of Rome by taking part in public theatricals. He recited his own poor verses, too, and had these written in gold and dedicated to Jupiter. At last he made a trip to Greece to enter the music contests, and being heartily applauded, he said that the Greeks were the only people who had an ear for music, and the only good judges of his singing!

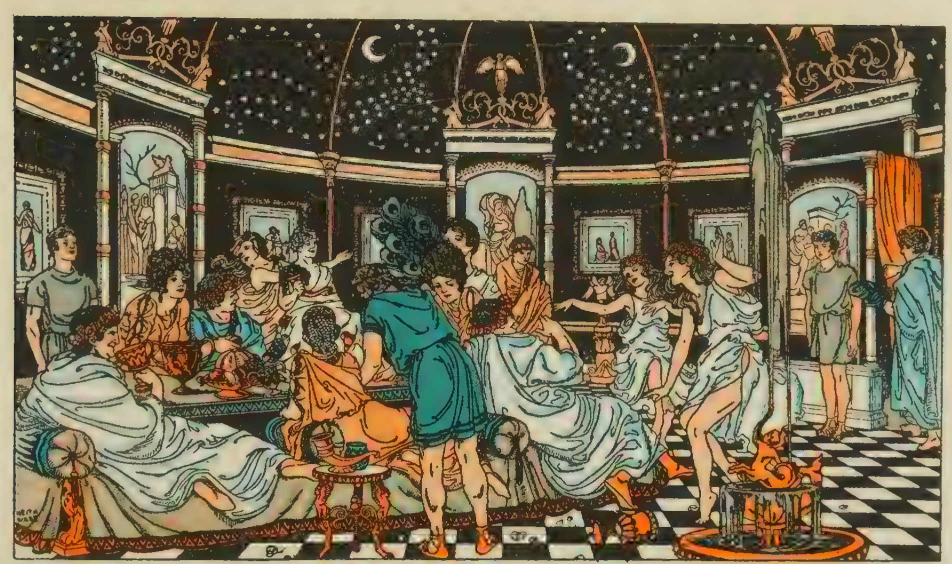
So eager was he for applause that he had several thousand young men scattered about his audiences to keep up enthusiasm by making noises like bees, like the rattling of rain or hail, or the crashing of earthen vessels. During the time of his musical performance, nobody was allowed to stir out of the theater. Many of the spectators being quite wearied with hearing and applauding him, slipped privately over the walls, the gates being shut, or, counterfeiting themselves dead, were carried out as if for their funerals.

In the early days of his reign, he went about incognito. After dark, he entered taverns, disguised in a cap or wig, and rambled about the streets in search of some evil sport. He beat those whom he met coming home from suppers. He broke open shops and robbed them, encouraged and even joined in common quarrels and brawls. His vices gaining strength, he at last laid aside all disguise, and broke out in enormous crimes, with no attempt to conceal them.

He saw no other use for riches save to squander them profusely, regarding all as sordid wretches who kept expenses within due bounds, and extolling as truly generous souls, those who lavished and wasted everything they possessed.



View of a Cam-pa′ni-an villa with a long two-story portico fronting a small lake. Behind rise various buildings. This fresco shows how luxurious were the summer dwellings of the rich Romans. Indeed, no man who wished to hold a position in society could afford to appear in August in Rome. If he were not already at his villa, he would prefer to hide in his cellar rather than allow his presence to be known. (A fresco from a house in Pompeii).

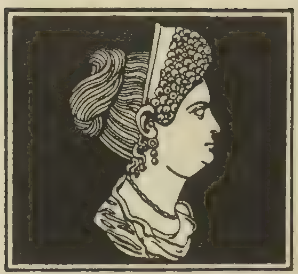


Pop-pae′a and Nero preside at a banquet in the Golden House, where the gluttonous Romans gorge themselves with heavy elaborate dishes. Indeed, so much food and drink is served that one of the guests is already lifting the curtain to the little closet, called a vomitorium, on the right, to tickle his throat with a peacock feather and disgorge what he has eaten in order to make room for even more fanciful dishes still to come. Everything is extravagant and excessive, even to the table decorations where a pastry god of the gardens pours out fruit for the guests. One of the guests is Pe′tro-ni-us, chosen companion of Nero. It was Petronius who wrote the *Sa-tyr′i-con*, the first novel of manners which described these disgusting excesses.

Having divorced his wife, Oc-ta′vi-a, a woman of unusual goodness, he married the beautiful, ambitious, and thoroughly wicked Pop-pae′a who spurred him on to new crimes. Poppaea being jealous of Ag′rip-pi′na, his mother, Nero sent the old woman out on the sea in a leaky boat. Failing to murder her thus, he hired an assassin to stab her, while Seneca his adviser, was ordered to kill himself.

Poppaea was as wasteful as Nero. They traveled through the provinces with a thousand baggage carts, and for the use of Poppaea, there were some five hundred she-asses in whose milk she must bathe to preserve her velvety skin.

In 64 A.D., a great fire broke out in Rome, and the rumor spread that Nero himself had started the destroying flames in order to rebuild the city exactly to suit his fancy, and that while Rome was burning, he had enjoyed himself singing in his private theater a song called *The Destruction of Troy*.

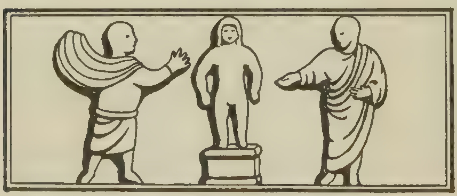


Characteristic of the extravagance of this period were the elaborate head-dresses of the women. This coiffure has a high toupet of curls mounted on wire. (Cameo, Paris.) Compare with the simplicity of republican Rome. See page 52.

There was probably no truth in the gossip, but Nero was so frightened by it that, to suppress the rumor he charged with guilt and punished with terrible tortures, a new religious sect, called the Christians, which had just grown strong enough to attract attention in Rome.

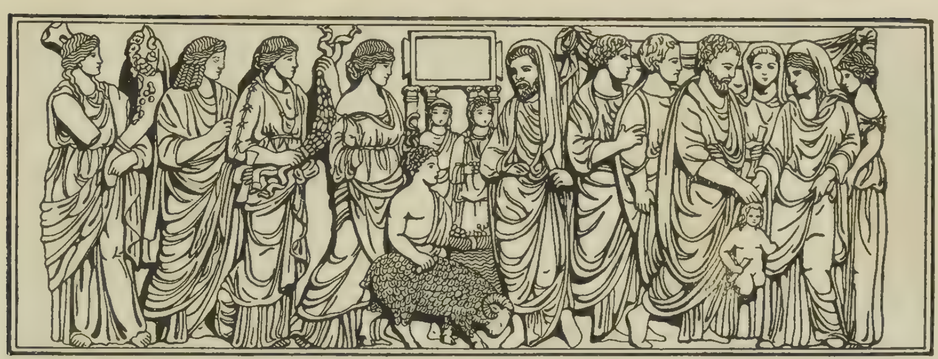
He then built up a new Rome which surpassed all the dreams of Augustus, and to crown it, he built a palace in the midst of spacious grounds, his magnificent Golden House, gleaming with gold and jewels, and having a porch so high that it held a statue of himself 120 feet tall. The chief banqueting room was circular, and revolved perpetually, night and day, in imitation of the stars. On the dedication of this magnificent house all Nero said in approval was: "that he now had a dwelling fit for a man!"

But even while he rebuilt Rome, Nero grew more brutal. In a fit of anger he killed Pop-pae'a with a kick. He ordered the murder of his aunt in order to inherit her property, and he commanded the suicide of countless wealthy Romans whose wealth he desired to seize. Finally, the Senate gathered courage to declare him a foe of the State and ordered him to die. Nero fled from the Golden House to the suburban villa of one of his favorite freedmen, and there he killed himself, crying: "Pity that such an artist should die!"



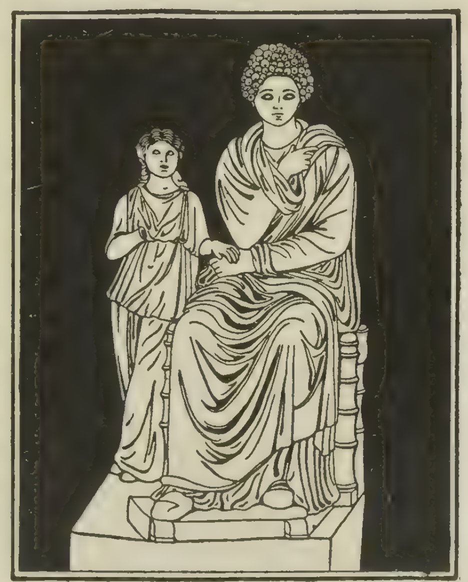
Sale of a slave in Rome. The slave stands unclothed on a block. His owner, at left, moves forward quickly to point out certain advantages to the possible buyer at right. (Museum, Cap'u-a.) It was considered beneath the dignity of wealthier Romans to do any work at all. Modest households had ten slaves, wealthier homes often had 400. Slaves were the scribes, accountants, secretaries, and very often the physicians, teachers and writers. They could be tortured or killed at a whim; but it was always possible to secure freedom by purchase or faithful service and so become a "freedman."

Nero had, nevertheless, not been alone in his crimes; for Rome had become a city reeking with vice and shame.

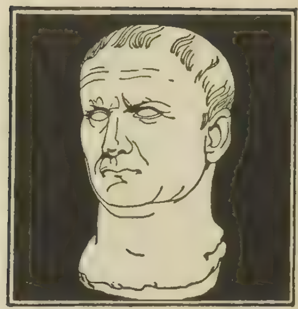


A wedding. Right, bride and groom shake hands over the marriage contract. Note the bride's veil. (2nd cent. A.D.)

Children were married so young that they sought romance after marriage through numerous love affairs. Divorces were all too frequent, and men and women both devised the wildest sins. Enormous sums were squandered on sumptuous town-houses, pretentious country villas, and villas by the sea. Each house had its army of slaves and feasting became an orgy of elaborateness and excess. Men prided themselves on their gluttony and devoured at a single feast flamingo tongues, brains of peacocks, a thrush on a bed of asparagus, wild boar, wild kid, poultry pie, sows' udders, wild duck and hares! Small wonder that dining halls were equipped with vomitoriums into which guests might retire in order to heave up a meal and begin all over again. "They vomit that they may eat," the philosopher, Seneca, cried, "and they eat that they may vomit!"



A Roman woman and her daughter. (Chatsworth Collection). The mother wears the high, honeycombed coiffure of extravagant Roman ladies but the daughter's hair is simply parted and waved to the sides.



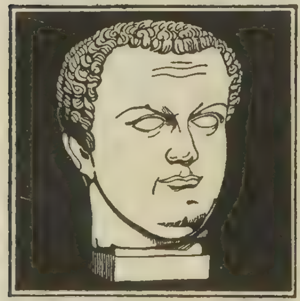
The Emperor Vespasian (70-79 A.D.), chosen by his soldiers. He and his two sons, Titus and Do-mit′i-an, were the Flavian emperors. They built the Colosseum in Rome.

Small wonder that Ju′venal, the satirist, and Mar′tial, the merry observer of the faults of an over-ripe society, railed against such excesses. Had real joy been obtainable on the road of indulging the senses, the Romans would surely have found it; for they tried every road of sin, and found only dull satiety, and a restless inner craving which turned some to philosophy, and some to the Eastern religions of Cyb′e-le and Mith′-ras, and prepared the hearts of others to seek their happiness elsewhere, in the inner spiritual joys of purity, compassion, simplicity, and peace which were even now being offered the world in the teachings of Jesus the Christ.

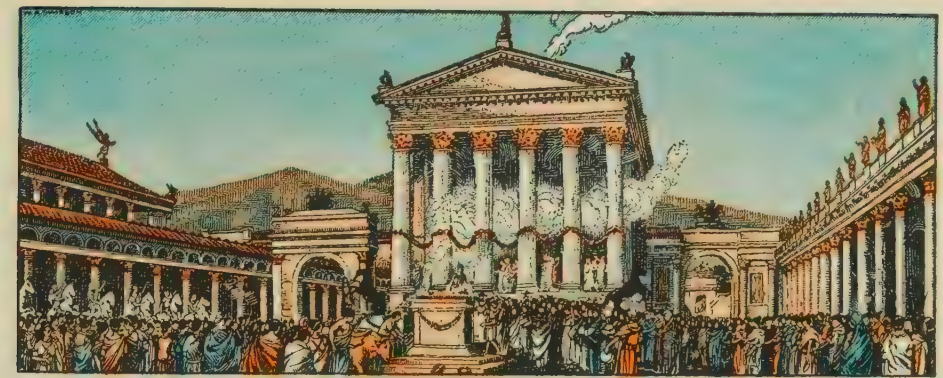
The months following the death of Nero were a time of wild confusion. In rapid succession three emperors followed one another,—Galba, who was killed by the powerful praetorian guard, Otho, who killed himself, and Vi-tel′li-us, the glutton, murdered by Ves-pa′sian's troops.

Vespasian, a well-known general, the grandson of a peasant, was recalled from the siege of Jerusalem and placed on the throne by his soldiers. Energetic and careful, he had many homely qualities needed to build up the state after the wild days of Nero. Men laughed at his strict economies, yet he kept funds in the treasury, encouraged learning and art, and erected the Col′os-se′um and many other fine buildings.

Vespasian's able son, Ti′tus, who finished his father's task of conquering the Jews, succeeded to the throne in 79 A.D. and soon was everywhere hailed as "the well-beloved emperor."



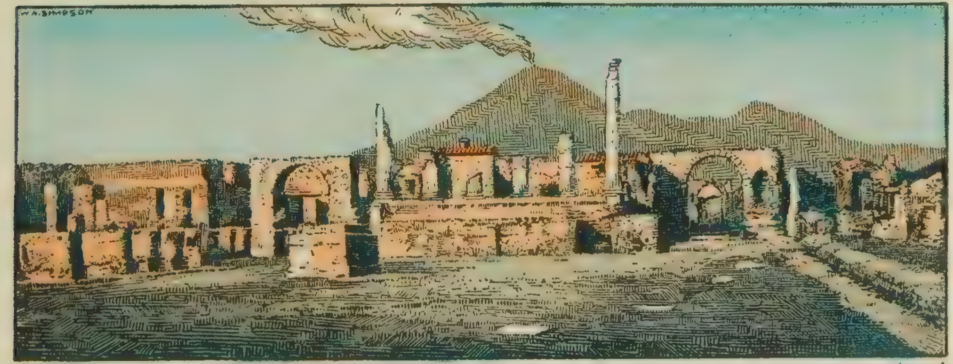
The Emperor Titus (79-81 A.D.), son of Vespasian, who completed the siege and destruction of Jerusalem following the revolt of the Jews in 66 A.D. See pages 207-208.



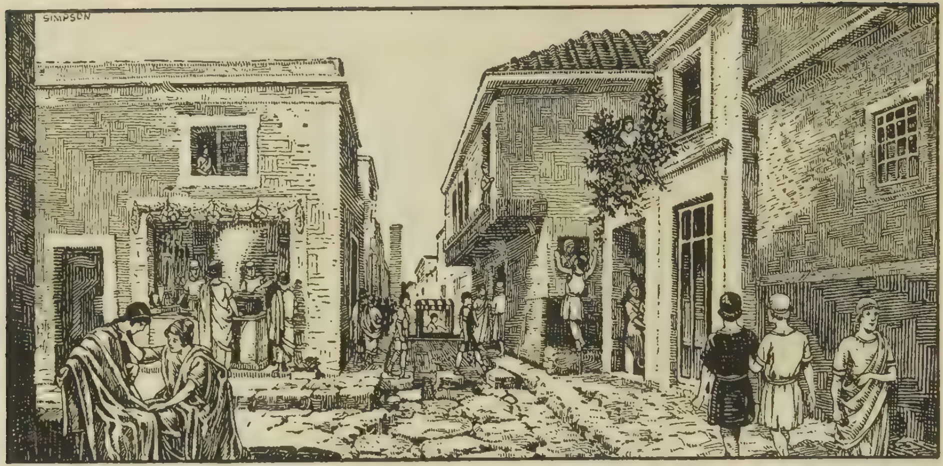
The Civil Forum of Pompeii in the days of Ti'tus. Center, the Temple of Jove; on either side are triumphal arches. All the following reconstructions of Pompeii are based on those of Professor Fischetti of the University of Naples.

Pompeii

In August of the same year that Titus came to the throne, an event of tragic importance occurred on the Bay of Naples. The great volcano Ve-su′vi-us broke out in terrific eruption. Lava flowed down the mountain-sides destroying groves and vineyards, and Pom-pe′ii, a little city lying at the foot of the mountain, was completely covered with ashes to a depth of eighteen feet. For seventeen hundred years Pompeii lay forgotten. Then excavators began to dig away dust and dirt until they uncovered the city, and now visitors may walk through the streets of Pompeii, and see just how people lived in the days of imperial Rome.

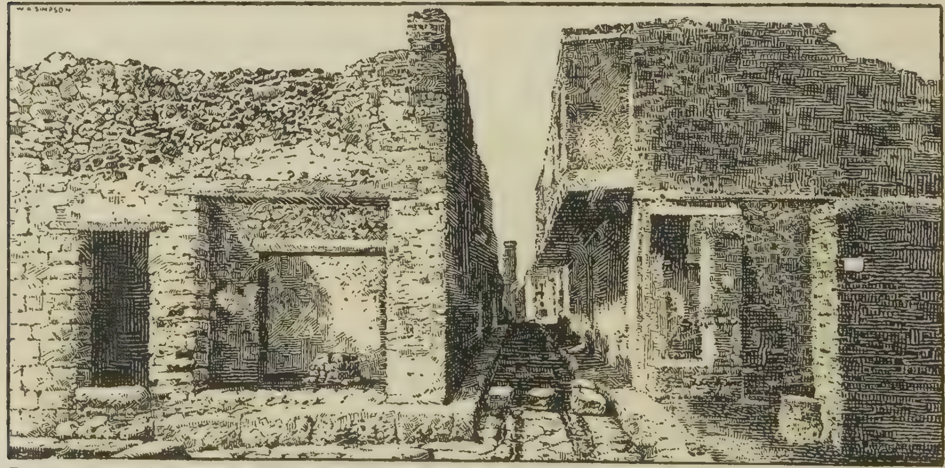


The same view today. The Civil Forum of Pompeii, after the ashes from Ve-su'vi-us and the debris have been cleared away. Around the Forum were the Pantheon, the Cu'ri-ae, the Temple of Mercury, Basilica, and Temple of Apollo.

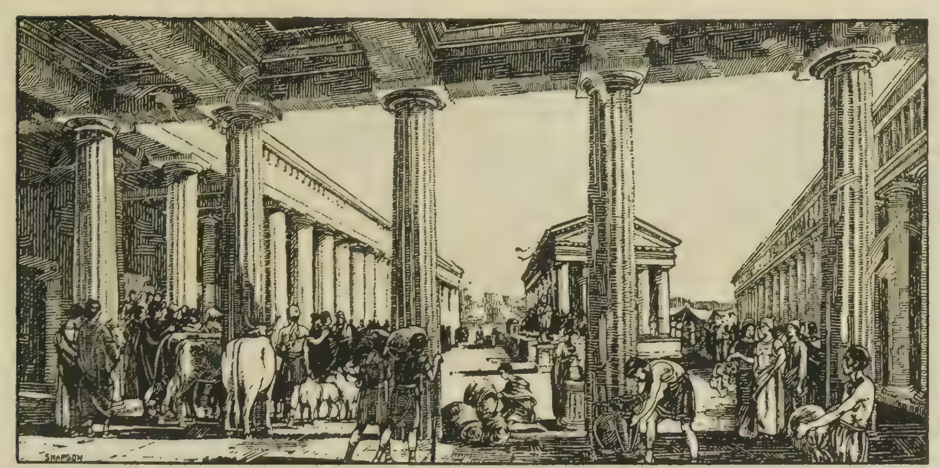


A street scene in Pompeii. Note the baby carried in a litter. The houses had two stories, sometimes with overhanging balconies as shown on the right. Houses alternated with shops. At the left, is a cook shop.

Pompeii had been a city of about twenty thousand people, its streets extremely narrow, rutted deep by chariot wheels, and dotted at intersections with very high stepping stones, to keep the feet of pedestrians dry when rain rushed down the road. Its low, almost windowless houses, built up directly from the streets, alternated with little shops where bakers, smiths, and carpenters dwelt and plied their trades.



The above street in Pompeii as it is today. It was the custom for working people, bakers, tanners, carpenters, etc., to live on the upper floors of their homes and to use the lower floor for factories, work-shops and salesrooms.



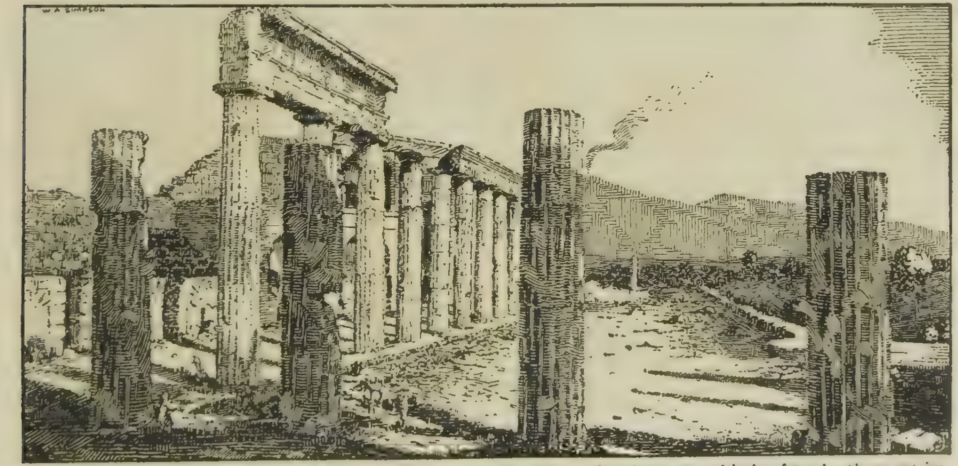
The Triangular Forum, surrounded with a portico of one hundred graceful Doric columns covered with stucco and painted, was used mainly as a cattle market. In the center stood a temple to Hercules and nearby was a theater.

In the crowded forums, life teemed, and records of busy activity survive in public notices scratched on various walls.

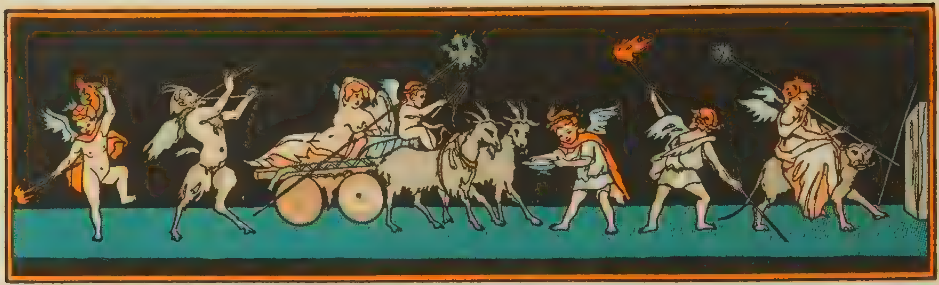
"I beg you to support A. Vel′ti-us Firm′us as aedile. He deserves well of the state. Ball-players, support him."

"To let, for the space of five years, from the fifteenth day of next August to the fifteenth day of the sixth August thereafter, the Venus bath, fitted up for the best people, shops, rooms over the shops, and second story apartments."

"Let the person whose mare ran away on the 25th of November, a mare with a little pack-saddle, look up Q. De′ci-us Hil′a-rus, freedman of Lu′ci-us."

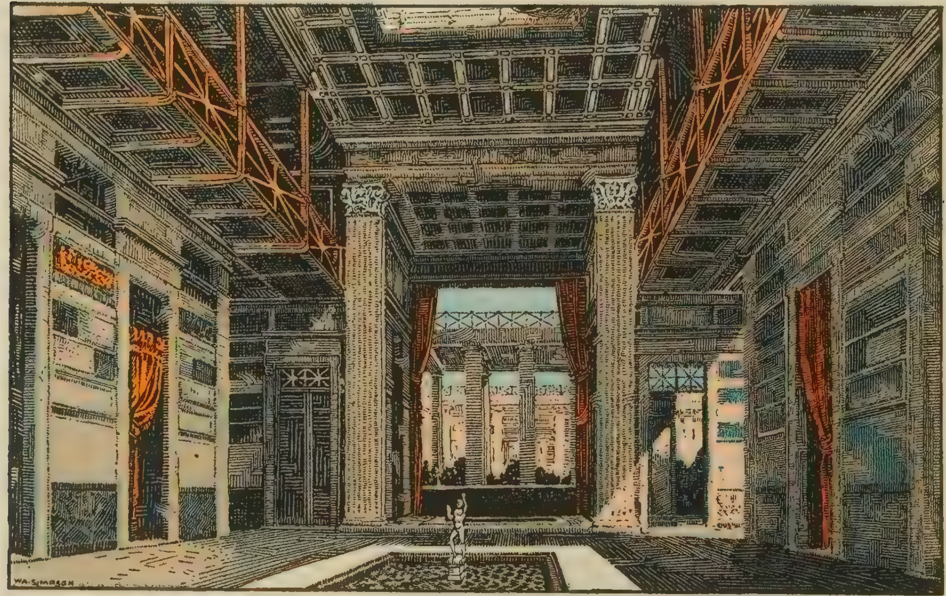


How the Triangular Forum appears today. This smaller forum was for the coarser kinds of trade, the most important business taking place in the larger Civil Forum (see page 111), the great gathering-place of citizens.

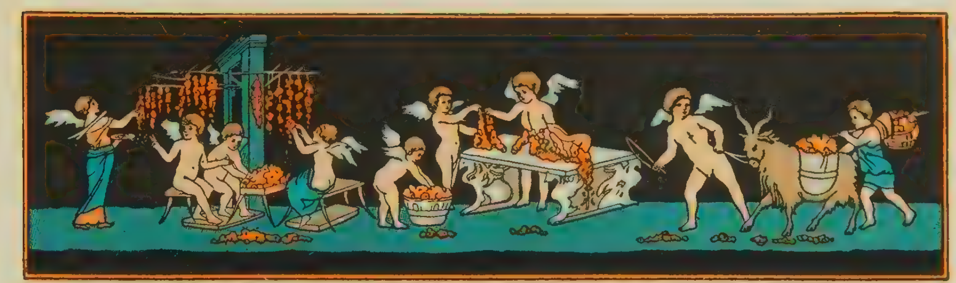


Dainty and typical wall decorations from the House of the Vet′ti-i. In this gay procession cupids are substituted for people. Such fanciful paintings on black strips, using much Pom-pe′ian red, gave color and life to the room.

The people of Pompeii were less aristocratic than the wealthier dwellers in Rome. Nevertheless, their houses were decorated with statues and daintily colored frescoes. The leading citizens were merchants, prosperous bakers and tanners,—the well-known Um-bric′i-us Scaur′us, maker of famous fish-sauces, and the popular baker, Pro′cu-lus, who had his portrait painted on the wall of his dining-room.

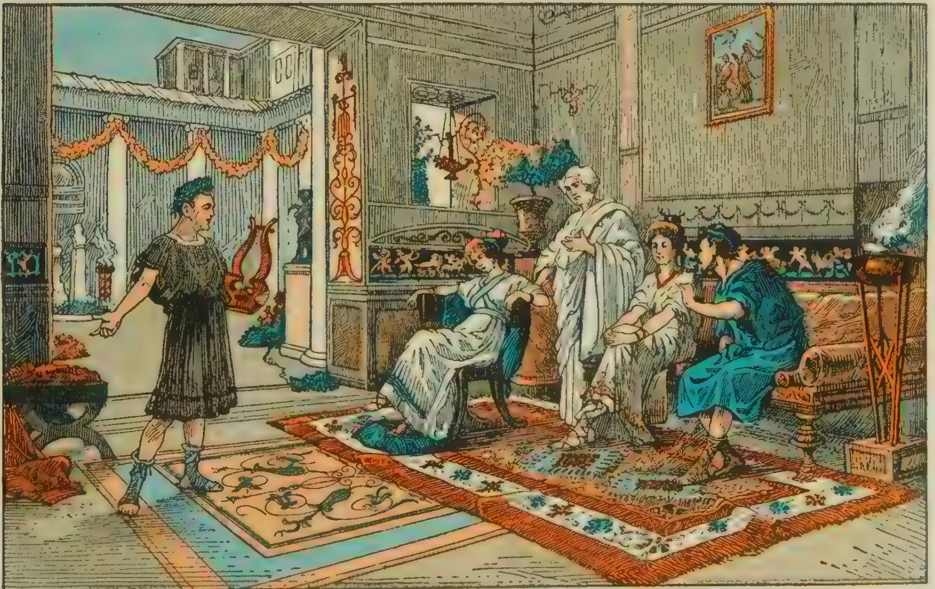


The House of the Faun, so-named because of the graceful statuette of a dancing faun in the center of the *im-plu′vi-um*, or pool for catching rain-water which stood in the *a′tri-um* or reception hall. The floor of this *atrium* contains the mosaic of Alexander at the Battle of Is′sus. (Vol. III, 266-7.) Roman houses now had two courts; a smaller front court called the *atrium* where guests were received; and a larger rear court, or *per′i-style*, open to the sky and decorated with flowers, shrubbery, and statues. Around the *peristyle* opened little windowless dwelling rooms.



Little cupids as flower-dealers. (House of the Vet'ti-i.) A goat brings the flowers from the garden; they are made into garlands, placed on sale, and a cupid raises two fingers to indicate their price to a lady examining them.

Such was busy Pompeii in the reign of the Emperor Titus. The famous scientist and naturalist, Plin'y the Elder, met his death in this eruption as he went from the ship he commanded to aid a friend in distress in the terrible zone of danger. What his eighteen-year-old nephew, Pliny the Younger, saw in his uncle's absence is described in the following letter written by Pliny the Younger to Tacitus, the historian:



One of the interior rooms of a wealthy Roman's villa at Pompeii. Like all the other dwelling rooms, it opened off of the larger rear court, or *peristyle*. These inner rooms had no outside windows and all their daylight came to them through the *peristyle*. In addition to the kitchens and dining-rooms at the rear, each house now had one or two bathrooms and a library. The wall decorations in this illustration were typical of all the better houses. Small paintings were set off in graceful panels, and below these panels, were the black and red bands of graceful cupids.

"The letter I wrote you concerning the death of my uncle has raised, you say, your curiosity, to know what terrors and calamities I endured when left behind at Mi-se′num.

"My uncle having set out, I gave the rest of the day to study. For several days there had been shocks of earthquake which are frequent in Campania, but that night they became so violent that the world seemed topsy-turvy.

"My mother flew to my chamber. I was just rising, meaning on my part to waken her if she was still asleep. It was now six o'clock in the morning, but all was still dark and gloomy. The buildings around us were tottering when we decided to flee. Our example was followed by the terror-stricken inhabitants, hustling and pushing past us.

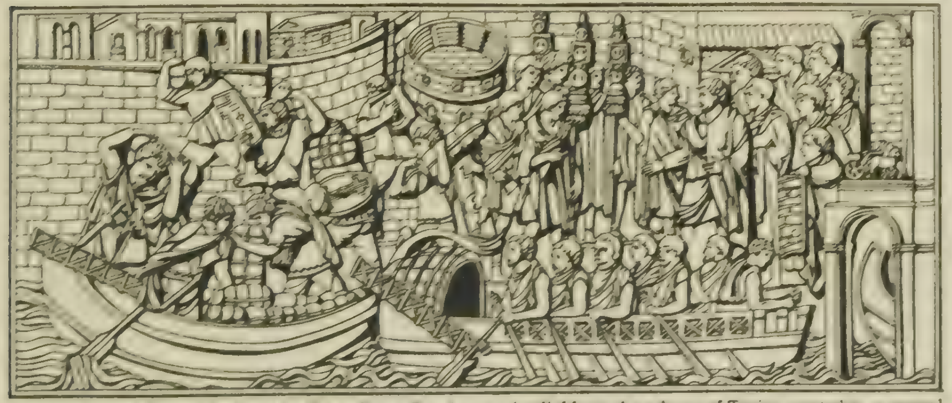
"Being got beyond the town, we halted in the midst of a strange and dreadful scene. Coaches slid to and fro even on level ground, and could not be steadied when stones were put against the wheels. Then we beheld the sea sucked back as if repulsed by convulsive motions of the earth, and many sea-animals were left stranded on the beach. On the other side, a black, dreadful cloud burst into gusts of vapor, and yawned again, revealing long, fantastic flames like glittering lightning, but much larger; already it had quite enveloped Ca′pri and blotted Misenum from sight. I seized my mother's hand and hurried her along.

"Ashes were now falling; I looked behind me; gross darkness came rolling over the land like a torrent. We turned aside lest we be trampled upon. Scarcely had we seated ourselves when dark night fell around us. Then we heard shrieks of women, cries of children, and shouts of men; some even prayed for death. Many raised their hands to the gods, others cried that the gods no longer existed. Then followed another terrible darkness, and other showers of ashes. At last the thick cloud passed away, and every object was changed, covered over with ashes like snow."

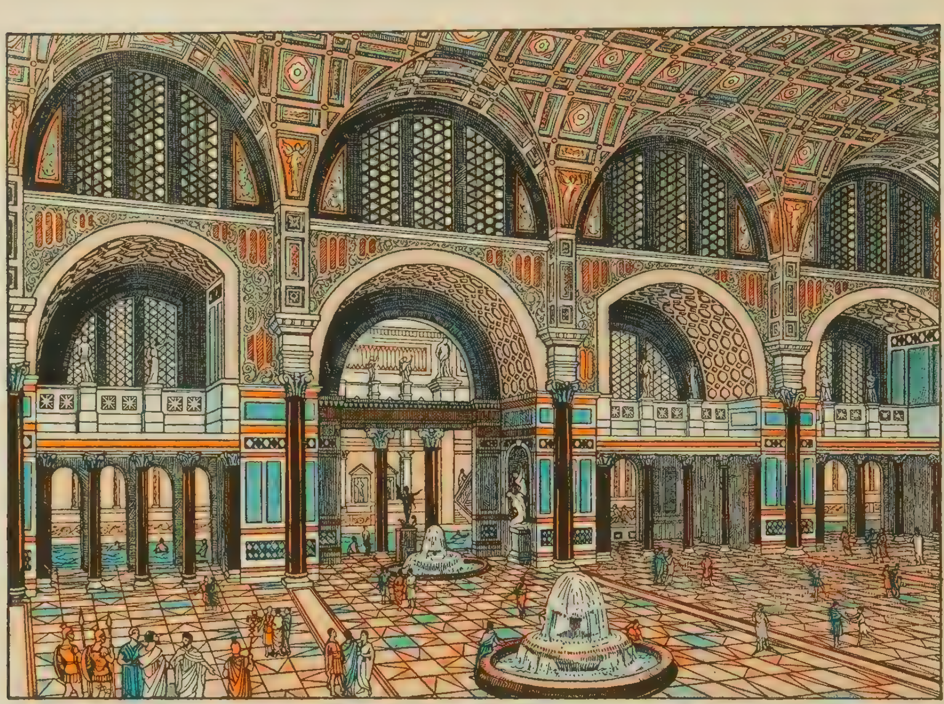
Towards the End of the Centuries of Peace

In the year 81 A.D., Domitian, the brother of Titus, succeeded to the throne. For some time, there was in Domitian a strange mixture of virtue and vice, until at last his virtues themselves degenerated into vices. His cruelties were not only excessive, but subtle and unexpected. Becoming universally feared, he was at last taken off by a conspiracy of his friends and freedmen, in concert with his wife.

Domitian left no heirs, and after him the Senate chose an emperor from its own ranks, the stately old gentleman, Nerva, who lived only sixteen months. But Nerva was the first of a line of five good emperors, who came as a great relief after the terrible days of Tiberius, Ca-lig′u-la, Claudius, Nero, and Domitian. Nerva, Trajan, Hadrian, An-to-ni′-nus Pi-us, and Marcus Au-re′li-us were all to be great names in the history of Rome. Trajan, Nerva's adopted son, was a well-known soldier from Spain. He conquered barbarous Da′ci-a, a district north of the Danube, and certain eastern provinces, extending the Roman frontiers to the greatest extent ever reached; he started schools for poor children and both in Rome and the provinces he governed exceedingly well.



Trajan's Second Expedition into the Da-nu′bi-an Provinces. A relief from the column of Trajan erected in a special Forum to celebrate the Emperor's victory over the Da′cians. Under Trajan the Roman Empire reached its greatest extent. Right, Trajan himself, his staff and some of the praetorian guard stand ready to board a cabined ship on the Danube River. Left, soldiers loading baggage. On the shore a fortified Dacian city with an amphitheater.



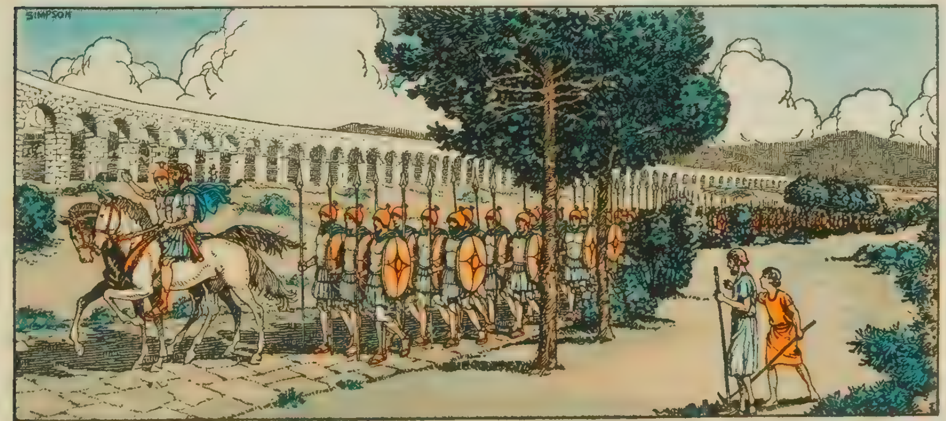
The Emperor Hadrian appears at a public bath. Beyond the pillars, men are seen in a pool. The Roman baths were great club-houses, visited every day by thousands of men and women. They consisted of halls with many arches and elaborate decorations. From these halls opened hot baths, vapor baths, and cold baths. In those parts facing the street there were shops, restaurants, and bars. The halls were often used for athletic contests and exercise, and some of the rooms were equipped with books. Hadrian spent most of his reign visiting the provinces and encouraging them to build public baths like these, as well as temples, basilicas, schools, and roads.

Trajan's adopted son Hadrian, likewise an efficient Spaniard, spent most of the twenty years of his rule in visiting the provinces. Britain, Dacia, Gaul, Africa, Syria, Egypt, Asia, and Macedonia, all saw the great Roman Emperor; and everywhere Hadrian went, he encouraged the building of temples, aqueducts and baths, basilicas, schools, and roads.

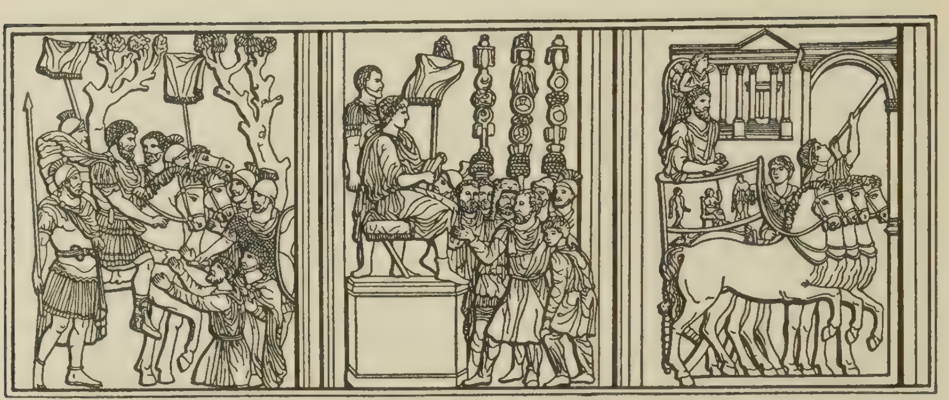
Antoninus Pius, simple, kindly, liberal, reigned like the good and benevolent father of a family, more fond of country life than of the details of government. He lived all his days in serenity, tranquil, peaceful, and calm, but unfortunately the leniency which he showed toward barbarian neighbors contributed to the storms which burst on his successor, a third great Spanish emperor, the famous Marcus Aurelius.

Gentle though Marcus Aurelius was, a Stoic who hated war, it was to be during his reign that the Roman peace came to an end. For almost two hundred years the soldiers of the empire had held back the wild, barbaric, tumultuous hordes of Germans; but now the strength of the legions could no longer stem the tide of swarming northern tribes that came down to the southward eager for new farms and pastures.

A patient, persevering man, dearly loved by the people, was the Emperor Marcus Aurelius. From his childhood devoted to learning, he had put on the garb of the Stoics, and slept, like them, on the ground from the time he was twelve years old. But he was to have little time for books or philosophy. Almost all his days were to be spent in camp, and he, who so hated war, had to be always a warrior. The Germans on the northern frontier created continual trouble, and a pestilence raging in Italy killed so many of the people, that proper funds were lacking to carry on the war.



Marcus Aurelius at the head of his legions marches to the frontier along the Appian Way. The great military highways of the Romans were one of the outstanding accomplishments of the Empire, binding together into one unified whole many far-distant nations. The great Roman roads went everywhere; traces of them have been found in such diverse and remote corners as Britain and the Arabian desert. The aqueducts, one of which here parallels the Appian Way, were another great blessing of Roman organization. Even less important provincial cities were supplied with great quantities of fresh, pure water by means of these aqueducts which were supported upon arches for mile after mile. Many have been in continuous use until recently. Complete ruins of the great aqueduct near the Appian Way are still standing, and the Appian Way is in constant use. The Italians are so proud of it that until very recently they would not admit that it was a ruin, but jolted visitors over it without allowing it to be repaired.



Marcus Au-re′li-us on horseback, receives the homage of two captive German chiefs. Next, a pathetic group, a wounded German chieftain leaning on a young boy, and a wistful, bushy barbarian with a tiger-skin on his head, seek mercy of a Roman general beneath the Roman standards. Third, Marcus Aurelius in his chariot triumphantly enters Rome. Panels from a public monument to Marcus Aurelius. The sympathetic treatment of the barbarians, the sense of pathos in their fate is a new note in Roman art, a sense of human sympathy, completely in keeping with the wide humanitarianism of Marcus Aurelius, and already vibrating to the underlying spirit of Christianity.

Being unwilling to levy higher taxes on the provinces, Marcus Aurelius held an auction of all the imperial valuables,—bowls of gold and crystal, costly porcelain vases, his wife's gold-embroidered robes, and even the splendid crown jewels. The famous *Meditations* of Marcus Aurelius were almost all written amid the noise and confusion of army life.

While thou livest, while it is in thy power, be good.

No longer talk at all about the kind of man that a good man ought to be, but be such.

And to keep himself from temptations of power, he wrote:

Beware lest thou play the Caesar! Keep thyself good, pure, serious, justice-loving, affectionate, steadfast in the fulfillment of thy duties.

Marcus Aurelius was the last of the five good emperors, and the last of the twelve great Caesars. With him passed away the greatest glory of Rome, when her genius for organization brought unity, peace and good government to all the civilized world; but a new glory was by this time spreading throughout the length and breadth of Rome's far-flung possessions,—a glory greater than any material power or might,—the spiritual glory of Christianity.

V

The Story of Christianity

Judas Mac′ca-bae′us and His Brethren*

(168 B.C.—135 B.C.)

Throughout the Roman empire, the despised sect, called Christians, was coming more and more into public notice. How had the sect arisen? What had been going on way off to the east in Judea and Galilee, those unimportant little provinces from which the religion had sprung?

The Jews had been released from captivity in Babylonia about 538 B. C., when Cyrus, the Persian, conquered Babylon and befriended the captive race. Not by any means all the Jews had returned again to Palestine. Some preferred foreign lands where they found greater opportunities. They had scattered far and wide, and those who remained abroad were called the *Jews of the Dispersion.* Those who came back to Palestine shut themselves off from the world and lived to themselves alone. The priesthood grew more and more powerful, and the High Priest became the governor under a Persian Satrap.

For the two hundred years of Persian rule, the Jews went slowly to sleep. No more prophets arose to inspire them as of old. They exchanged their time-honored Hebrew tongue for the Ar′a-ma′ic of Syria, so that only their most learned scholars could now read the ancient Hebrew. Life and spirit died from their once so living religion. True, they never again went after other gods as they had persistently done in the days of the greater prophets, but their faith had narrowed and stiffened into a religion of ritual and form,—their Je-ho′vah became for them more and more their own possession, a God of the Jews alone; they looked on themselves more exclusively as the chosen people of God and

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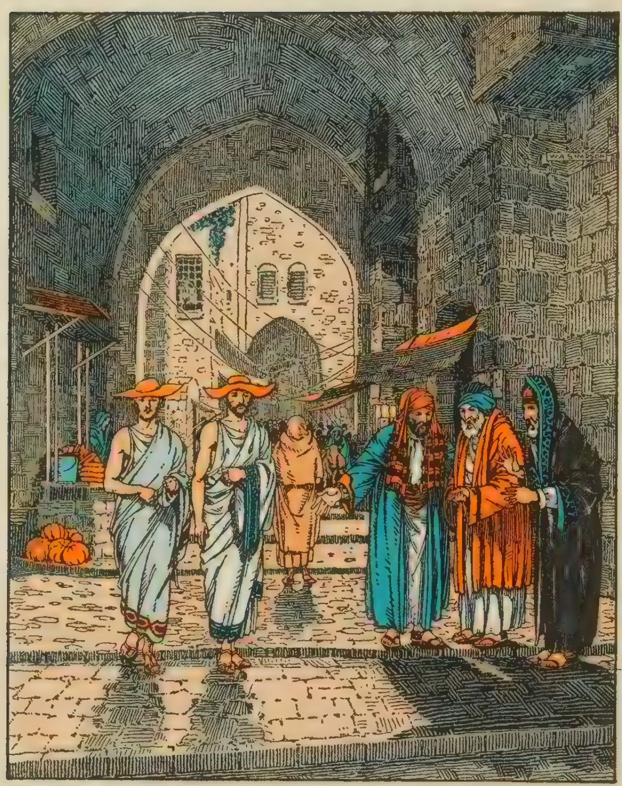
*The story of Judas Mac′ca-bae′us and his brethren is taken from Books of the Mac′ca-bees, the name given to several books which were part of the Old Testament until 1546, when they were removed from the Bible by the Council of Trent. The books were written by different people, some of them not known, and tell the story of Jewish history during the stirring times of the Se-leu′cid Empire.



Young Jews, influenced by the Greek customs, introduced by Alexander the Great, scandalize their elders by wearing Greek mantles and Greek hats.

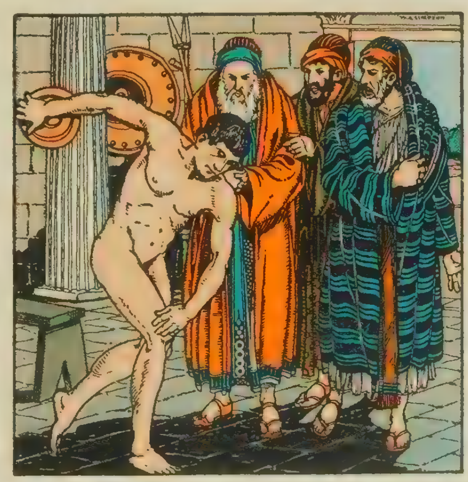
many, basing their thoughts on the Law as proclaimed by Ez′ra, opposed all foreign marriages, compelling all Jews with foreign wives to divorce them and send their children back to foreign lands.

Into this world of peaceful decay in 334 B. C., burst Alexander the Great with all the enthusiasm and energy of youth. Greek ideas, Greek art, Greek customs, and institutions, followed everywhere in his train, and even straitlaced Palestine was influenced at last.

Literal obedience to the command, "Thou shalt not make unto thee any graven image or any likeness of anything" had shut the door on all art. But soon Greek statues appeared in the ancient Hebrew cities. Young Jews appeared in Greek mantles and even in broad-rimmed Greek hats; they joined the social and political clubs which the Greeks had organized. Young men of wealth wished to become men of the world, they wished to see the lands beyond, to know other civilizations, to take on a broader culture, and to remove the stigma of being a peculiar people. Older Jews were scandalized!

In Jerusalem two parties arose. The young, the wealthy, and worldly favored Greek ideas, while the old, the narrow and pious, clung to their old Hebrew customs with a steadfast and stubborn grip. When Alexander died, Palestine fell to the Greek line of Se-leu′cid Kings of Syria; and An-ti′o-chus IV of Syria, filled with a boundless enthusiasm for everything that was Greek, determined to Hellenize Jerusalem and Judea.

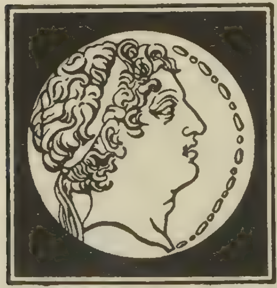
Then, Jason, a Jew turned Greek, labored underhand to be High-Priest, promising unto the King hundreds of talents of silver if he might have license to set up a place for exercise and for the training of youth in the fashions of the heathen. Which, when the King had granted, Jason brought his own nation to the Greekish fashion,—and putting down the governments which were according to the Jewish Law, he brought up new customs against the Law; for he built gladly a Greek gymnasium under the citadel itself and brought the chief young men under his subjection and made them wear a hat. Now such was the height of Greek fashions and increase of heathenish manners through the exceeding profaneness of Jason, that the priests had no more zeal to serve at the altar, but despising the temple and neglecting the sacrifices, they hastened to enjoy that which was unlawfully provided in the gymnasium, after the game of discus called them forth, making of no account the honors of their fathers and thinking that the glories of the Greeks were now the best of all.



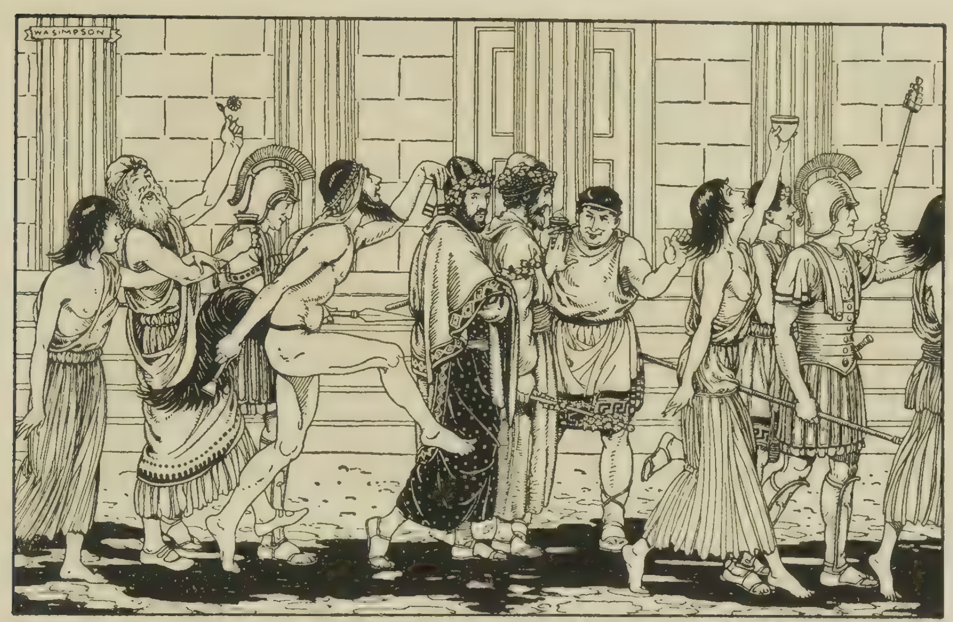
Jason, the High-Priest, a Jew turned Greek, sets up a Greek gymnasium under the very shadow of the Temple.

At last An-ti′o-chus declared that all Jewish religious customs should cease. And after two years had fully expired, the King sent his Chief Collector of Tribute into the cities of Judah, who came into Jerusalem with a great multitude and pretending peace, did forbear till the holy day of the Sabbath (for they knew that the Jews would not resist on the Sabbath for fear of profaning the day) when, taking the Jews keeping holy-day, they slew all them that were going to the celebrating of the Sabbath. They set the city on fire, and pulled down the houses and walls, and took captive the women and children.

Moreover, King Antiochus wrote to his whole kingdom that all should be one people, and every one should leave his separate laws. He sent an old man of Athens to compel the Jews to depart from the laws of their fathers and not to live after the laws of God, and to pollute also the temple in Jerusalem and to call it the Temple of Jupiter Olympus. And the temple was filled with riot and revelling by the Gentiles. The altar also was filled with profane things which the law forbiddeth, such as swine's flesh. Neither was it permitted for any man to keep Sabbath days, or ancient feasts, or to profess himself at all to be a Jew. And the King forbade burnt offerings and sacrifices in the temple; and he commanded that the Jews should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanities to the end they might forget the Law and change all the ordinances; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus carrying ivy. And whoso would not conform himself to the manners of the

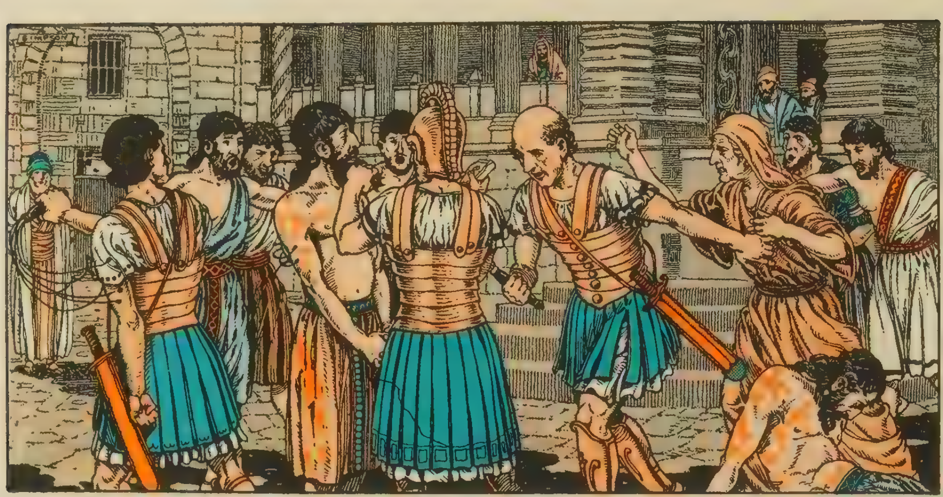


Coin stamped with the head of An-ti′o-chus IV, called E-piph′a-nes, (175-164 B. C.), the ruler who so aroused the antagonism of the Law-bound Jews by his attempt to Hellenize his Asiatic domains. When Alexander died, four of his generals divided his domains. Asia Minor fell to Se-leu′cus, whose Empire was generally called Syria. The Ptolemies of Egypt seized Palestine, but it was very soon reconquered by the Seleucids of Syria. See Vol. III, p. 287.



The unhappy Jews are forced to march in the drunken procession of Bac'chus, crowned with ivy and carrying ivy wands. An-ti'o-chus IV, in his stubborn determination to Hellenize the Jews, violated all their most sacred feelings.

Gentiles, was put to death. Then many of the Jews forsook the Law, and the Greeks drove those that were faithful into secret places, wherever they could flee for succor. And they builded idol altars throughout the cities of Judah, and burnt incense at the doors of their houses and in the streets. And when they had rent in pieces the books of the Law, which they found, they burnt them with fire. And, whosoever was found with any of the books of the Testament, that man was put to death. And the five and twentieth day of the month, they sacrificed on the idol altar which they had raised in the temple itself upon the altar of God. At which time, according to the commandment, they put to death certain women that had caused their children to be circumcised. And they hanged the infants about their necks and rifled their houses and slew them that had circumcised them. Howbeit, many in Israel were fully resolved not to

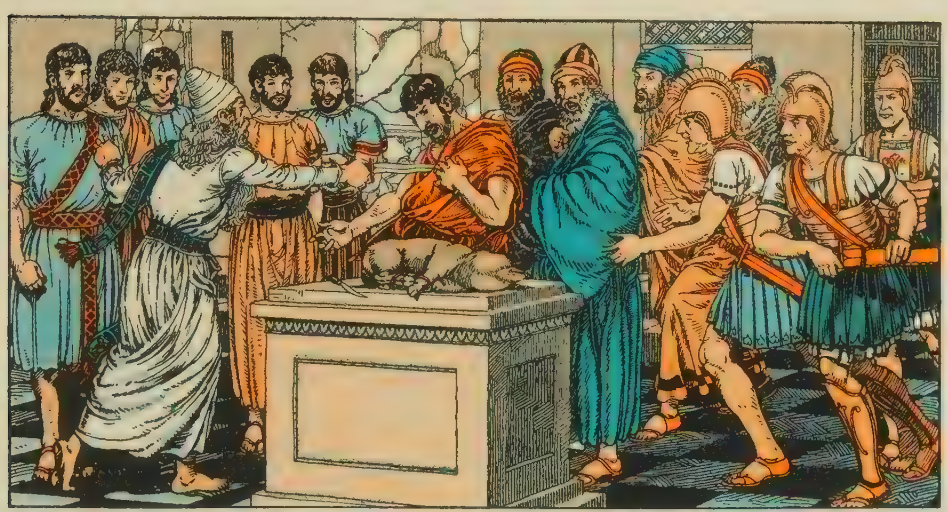

The Greeks try to force a faithful Jewess and her seven sons to eat swine's flesh, but they prefer to die.

eat any unclean thing. It came to pass also that seven brothers with their mother were taken and ordered by the King against the Law to taste swine's flesh, and when they refused, they were scourged with whips until they died. And there was great wrath upon Israel.

And the King's officers came into the city of Mo′din to force men to sacrifice. And many of Israel came unto them, and thither came Mat′ta-thi′as, a priest, with five strong sons, John and Simon and Judas, El′e-a′zar and Jonathan. And the King's officers spake unto Mattathias, saying, "Thou art a ruler and a great man in this city; now, therefore, come thou first and do the commandment of the King as all nations have done; and thou and thy house shall be in the number of the King's friends and shall be honored with gifts."

And Mattathias answered with a loud voice, "If all the nations that are in the house of the King's dominion hearken unto him, to fall away from the worship of their fathers, yet will I and my sons walk in the covenant of our fathers!"

And when there came a Jew to sacrifice on the altar according to the King's commandment, Mattathias slew him.



Mat'ta-thi'as with Judas Mac'ca-bae'us and four other sons, slays a renegade Jew about to sacrifice on a Greek altar.

And the King's officer who forced men to sacrifice, he killed, and he pulled down the altar crying: "Whosoever is zealous of the Law, let him come after me!" And he and his sons fled to the hills, and forsook all they had in the city.

Then many that sought after justice and judgment went down into the wilderness to dwell there. And when it was told the King's servants, they pursued after them a great number, and having overtaken them, they camped against them and waited again to take them on the Sabbath when they knew that they would not fight. So then the Jews cast no stone at them, for they said: "Let us die all in our innocency rather than profane the Sabbath!"

So the King's servants slew them with their wives and children and their cattle to the number of a thousand people.

Now when Mattathias and his friends heard thereof, they mourned right sore, and one of them said to another, "If we all do as our brethren have done and fight not for our lives, the heathen will root us out of the earth." Therefore they decreed: "Whosoever shall come to make battle with us on the Sabbath, against him will we fight!"

Then all they that fled for persecution, joined themselves unto Mattathias; but the rest fled to the heathen. And Mattathias and his friends went roundabout and pulled down the altars, and what children soever they found within the coast of Israel uncircumcised, these they circumcised forcibly; and the work prospered in their hands. Nevertheless,

> Jerusalem lay void as a wilderness,
> There was none of her children that went in or out,
> The sanctuary also was trodden down,
> And aliens kept the stronghold;
> The heathen had their habitation in that place;
> Joy was taken from Jacob,
> And the pipe with the harp ceased.

But in those days of oppression, faith in a Mes-si′ah sprang to white heat in the land. I-sa′iah, Jer′e-mi′ah, and others of the prophets, in dark days of the past when Assyrians or Chal-de′ans pressed hard upon the land, had first dreamed that glorious dream of a savior to come to Israel. The vision now grew more dramatic, more fiery and intense. A nameless prophet arose and taking the ancient story-book, concerning the doings of Daniel in the days of Neb′u-chad-nez′zar, he added some glowing prophecies, not revealing his name, lest he be caught and condemned, and carefully veiling his words in figures of angels and beasts.

"Behold, I saw one like the son of man come with the clouds of heaven," he wrote. "And there was given him dominion, and glory and a kingdom, that all people, nations and languages should serve him. And his kingdom shall not be destroyed!"

An everlasting kingdom of God, a princely Messiah appearing to save Israel from her foes—these events were near! The Book of Daniel* circulated, and spread such hopes abroad.

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*The story concerning Daniel ends with Chapter VI of the *Book of Daniel*. The visions which follow are all late additions mentioning definitely the King of Grecia, the four Greek kingdoms which followed the death of Alexander, the desolation and desecration of the Temple in the days of the Maccabees, and other events much later than the time of Daniel. The story book and also Chapter VII, the first prophecy, are written in Aramaic, which had been the common language of the Jews for many generations. Chapter I, the introduction and Chapter VII through XII, later prophecies all carefully veiled in figures of beasts and angels, are written in Hebrew, quite possibly to keep their allusions still more veiled and less easily understood by any but learned Jews.

And when the time drew near that Mattathias should die, he said unto his sons: "My sons, be zealous for the Law and give your lives for the covenant of your fathers. As for Judas Mac′ca-bae′us, he hath been mighty and strong even from his youth up; let him be your captain and fight the battle of the people."

So he blessed them and was gathered to his fathers, and all Israel made great lamentation for him.

Then his son Judas, called Maccabaeus,* rose up in his stead. And all they that held with Mattathias, helped Judas, and fought with cheerfulness the battle of Israel.

And Judas put on a breast plate as a giant,
And girt his warlike harness about him,
And he made battles, protecting the host with his sword.
In his acts he was like a lion,
And like a lion's whelp, roaring for his prey!

Then Ap′ol-lo′ni-us, Governor of Samaria, came to fight against Israel. But Judas met him, and slew him and took his sword, wherewith he fought all his life long.

And when Se′ron, the commander of the army of Syria, heard say that Judas had gathered unto him a company of the faithful, he made ready to go up against him. And Judas went forth to meet him with a small company; who seeing the great host coming, said unto Judas: "How shall we be able, being so few, to fight against so great a multitude and so strong?"

Unto whom Judas answered: "With the God of Heaven it is all one, to deliver with a great multitude or a small company, for the victory of battle standeth not in the multitude of an host, but strength cometh from heaven. Be not afraid of them!" And as soon as he had left off speaking, he leapt suddenly upon the foe and overthrew the whole host.

Then began the fear of Judas and his brethren, an exceeding great dread, to fall upon the nations round about them, insomuch that his fame came unto the King. Now when King Antiochus heard these things, he was full of indignation; wherefore he sent and gathered together all the forces of his realm. Moreover, he delivered unto Lys′i-as, a nobleman of the blood royal, the half of his forces and gave him charge to destroy and root out the strength of Israel. Then Lysias chose Gor′gi-as and other mighty men of the King's friends and with them he sent 40,000 footmen and 7,000 horsemen to go into the land of Judah. So they went forth with all their power and came and pitched by Em-ma′us in the country of the plains.

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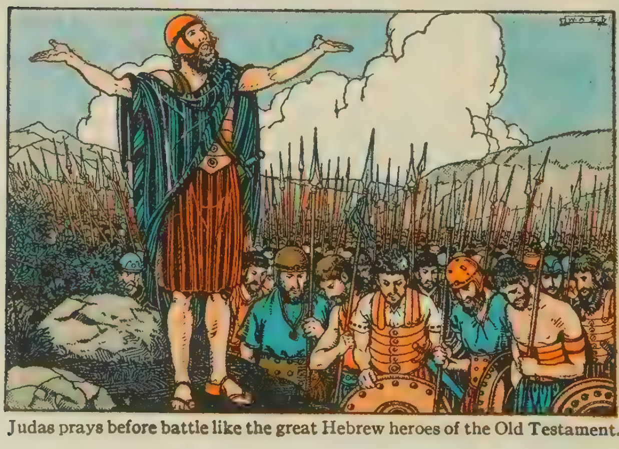
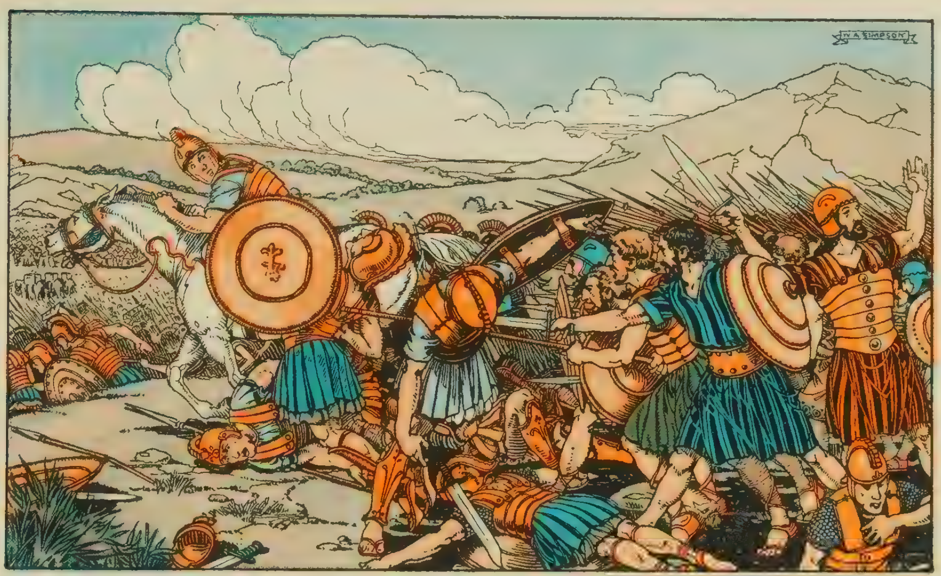
*Maccabaeus is generally interpreted to mean the Hammerer, Judas the Hammerer. This name properly belonged only to Judas though the whole line is commonly called the Maccabees. More properly they are named As-mo-næ′ans from Asmon, the great grandfather of Mattathias.

And Judas and his brethren gathered the congregation together, that they might pray. And Judas said: "Arm yourselves and be valiant men; for it is better for us to die in battle than to behold the calamities of our people."

Then took Gor′gi-as 5,000 footmen, and 1,000 of the best horsemen and removed out of the camp by night; to the end he might rush in upon the camp of the Jews and smite them suddenly. But when Judas heard thereof, he himself removed and the valiant men with him, that they might smite the remnant of the King's army while as yet the forces of Gorgias were dispersed from the camp. And Gorgias came by night into the camp of Judas; and when he found no man there, he sought them in the mountains; for he said: "These fellows are fleeing from us!" And as soon as


Judas prays before battle like the great Hebrew heroes of the Old Testament.



Judas and his resolute but untrained Jewish army, put to flight the well-equipped host Lys'i-as sent against him.

it was day, Judas and his men showed themselves in the plain, and they saw the camp of the heathen compassed round about with horsemen. Nevertheless, Judas said: "Fear not their multitude. Remember how our fathers were delivered from Pharaoh's host."

Thereupon, the strangers lifted up their eyes and saw the Jews coming, and they went out by the camp to battle; but they that were with Judas sounded their trumpets, and the heathen, being discomfited, fled into the plain. And when Judas had returned from pursuing them, there appeared the men with Gorgias looking out of the mountain, who when they perceived that the Jews had put their host to flight and were burning the tents, were sore afraid, and fled every one into the land of strangers. Then Judas returned to spoil the tents, where they got much gold and silver, and blue silk, and purple of the sea, and great riches. After this, they went home and sang a song of thanksgiving to God.

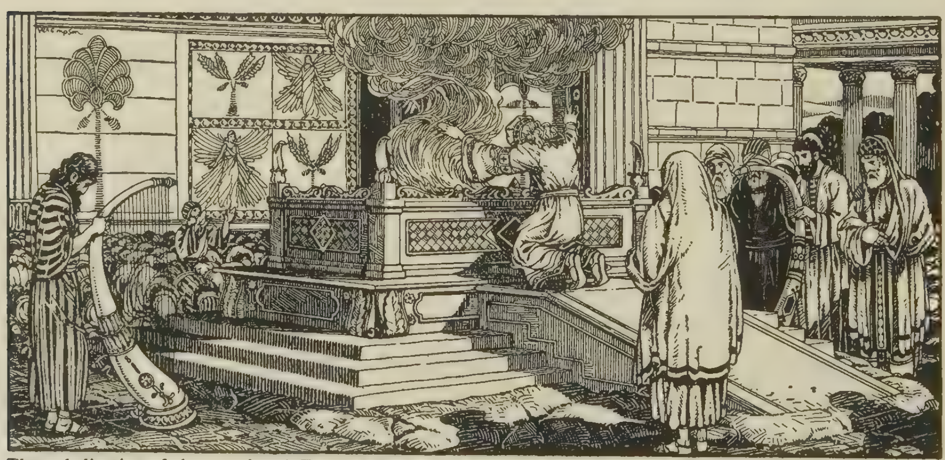
But all the strangers that had escaped, came and told Lysias what had happened, who, when he heard thereof, was confounded and discouraged. And, in the next year, Lysias came into Id′u-mae′a with a great host. And Judas met them with 10,000 men. And when Judas saw that mighty army, he prayed and joined battle. And there were slain of the host of Lysias, about 5000 men.

Then said Judas and his brethren: "Behold our enemies are discomfited. Let us go up and cleanse the sanctuary."

Upon this, all the host assembled themselves together and went up unto Mt. Zion. And when they saw the sanctuary desolate and the altar profaned, and shrubs growing in the courts as in a forest, they rent their clothes and made great lamentations and cast ashes upon their heads.

Then Judas chose priests of blameless conversation who cleansed the sanctuary and bore out the defiled stones into an unclean place, and built a new altar. And they rose up betimes in the morning and offered sacrifice and dedicated the altar with songs, harps, lutes, and cymbals.

And about that time, King An-ti′o-chus being in Babylon,



The rededication of the temple. A Feast of Dedication in honor of this event was decreed by Judas and his followers, and observed down to the destruction of Jerusalem by the Romans. It still continues as the Feast of Lights.

there came to him one who brought tidings that the armies which went against the land of Judea were put to flight. And the King fell sick for grief and made account that he should die. Then called he for Philip, one of his friends, whom he made ruler over all his realm. And he gave Philip the crown and his robe and his signet, to the end that he should bring up Antiochus, his son. But when Lys′i-as heard that the King was dead, he himself set up young Antiochus to rule in his father's stead.

Then Lysias and the youth Antiochus went against Jerusalem, and the number of their army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle. And upon the beasts were there strong towers of wood; there were also upon every one two and thirty strong men that fought upon him, beside the Indian that ruled him. The King's army went up to Jerusalem and laid siege to the city and set up artillery with engines to cast fire and stones, darts and slings.

Nevertheless, in time, Lysias heard say that Philip was returned out of Persia and sought to take to himself the ruling of affairs in An′ti-och. Wherefore, Lysias went in all haste and said to the young Antiochus: "Affairs of the kingdom require our presence in Antioch. Now therefore, let us be friends with these Jews and make peace with them.

So the King made peace, and agreed at last that the Jews should live according to their laws.

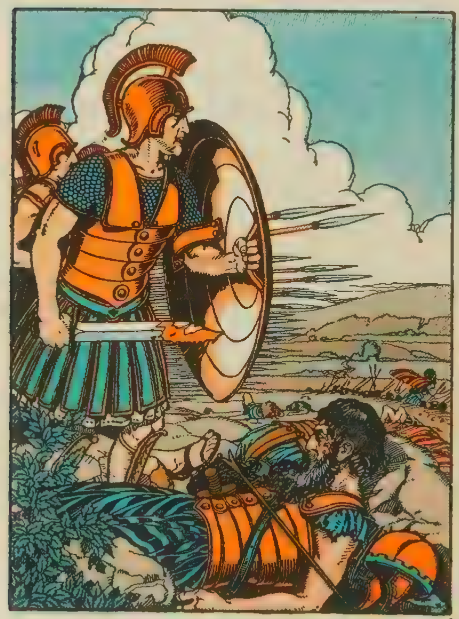
And Antiochus departed in all haste and returned to Antioch where he found Philip to be master of the city; so he fought against Philip and took the city by force. But De-me′tri-us, the young King's uncle, came and slew Antiochus, and made himself King in Antioch. And there came unto him all the wicked and ungodly men of Israel, having Al′ci-mus, who was desirous to be high priest for their captain. And they accused Judas to the King, and the

King chose Bac′chi-des, his friend, a great man in the Kingdom, and him he sent with that wicked Alcimus to take vengeance of the children of Israel. And Judas defeated the host, but Demetrius once again sent Bacchides and Alcimus to go and fight against him.

Now Judas had pitched his tents at El′e-a′sa and 3,000 chosen men with him, who seeing the multitude of the other army, were sore afraid, and many slipped away from the host, insomuch as there abode of them no more but 800 men; and these said unto Judas: "Let us run away and save our lives and hereafter we will return with our brethren and fight; for we are but few."

But Judas made answer: "God forbid that I should flee away from them! If our hour be come, let us die manfully for our brethren! Let us not stain our honor!"

With that, the host of Bac′chi-des gave battle and many were slain on both parts. Judas also was killed, and the remnant fled. And all Israel made great lamentation, saying: "Now is the valiant man fallen that delivered Israel!"


Judas meets his death fighting for Israel against overwhelming odds, resourceful and resolute to the very end.

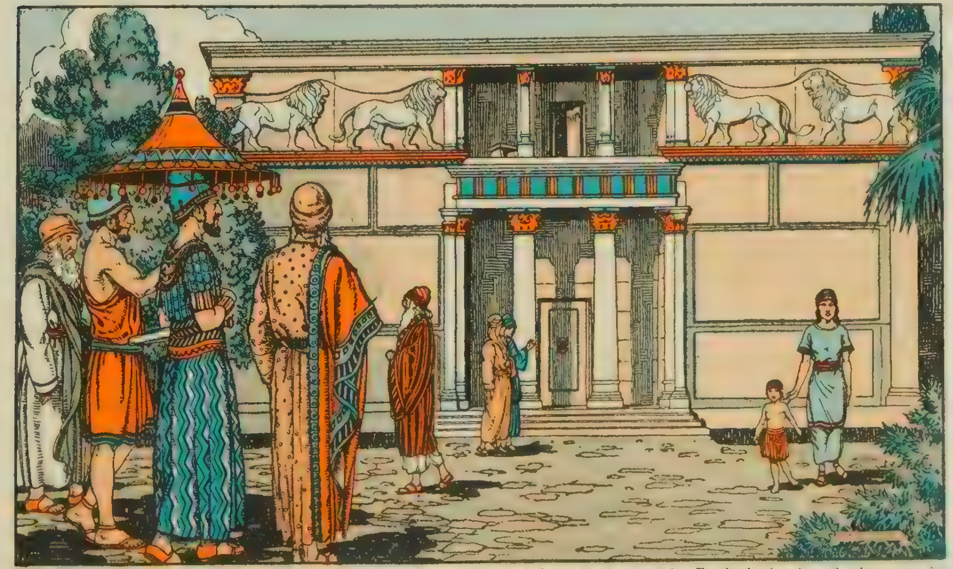
And after the death of Judas in 161 B.C., the wicked began to put forth their heads in all the coasts of Israel. Then Jonathan rose up and ruled in place of his brother Judas.

And Jonathan and Simon smote the forces of Bacchides and afflicted him sore; insomuch that Bacchides made peace with them and returned to his own land.

Thus the sword ceased from Israel; and Jonathan desired the King of Syria that he should make Judea free from the payment of tribute, and the King consented, and Judea was free. And Jonathan ruled as High Priest, and after him Simon, his brother, likewise ruled as High Priest. And Simon ruled with such strength that under him Judea once again blossomed forth as an independent nation.

The Later As′mo-nae′ans, (Mac′ca-bees)

John Hyr-ca′nus, the son of Simon, won the title of King, and not content with ruling so small a land as Judea, he dreamed of creating an empire after the manner of David. Samaria, Galilee, and Id′u-mae′a he conquered, and at the point of the sword, he even compelled Idumaea, the ancient land of E′dom, to accept the Jewish faith, a remarkable act indeed for the grandson of old Mattathias, who had given his life for the right to serve God in his own particular way.



John Hyr-ca′nus approaches his palace. (Palace reconstructed from the ruins in Butler's *Ancient Architecture in Syria* II, Pl. I.) Under Hyrcanus (135-105 B.C.) Maccabaean Judea reached its height, but his grandsons brought all the Hebrew lands under the yoke of Rome, since they called in Pom′pey to settle their quarrels when he was in the East seeking more military laurels, and Pompey seized the land for Rome. See page 64.

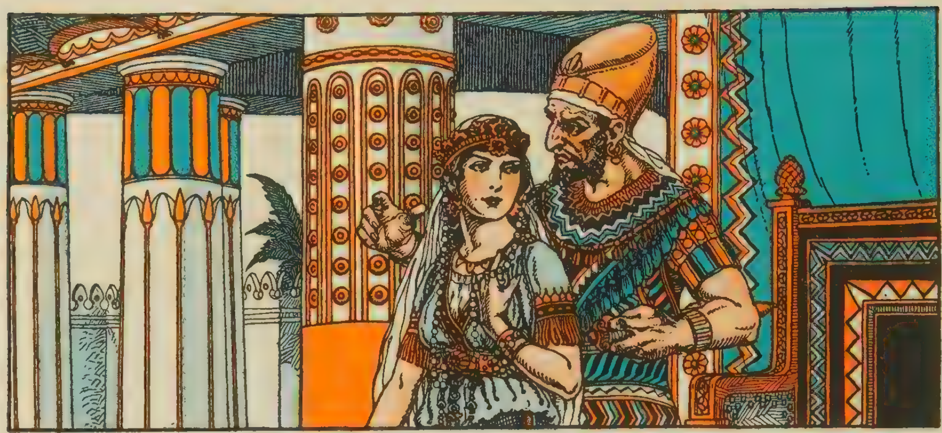
John Hyr-ca′nus flew high, the elegance of his court compared on favorable terms with the courts of Gentile kings. He even had friendly relations with the rising republic of Rome. But slowly a group of pious Jews began to object to all this. They felt that John Hyrcanus was admitting into Ju′da-ism, worldly features which they detested. Why should a king of the Jews concern himself with magnificence and with broad foreign intercourse? The business of a king of the Jews was to protect the integrity of their ancient national faith, and to keep the land rigidly Jewish. These objectors, called Phar′i-sees, were the descendants of those stiff-necked Jews who had preferred to die unresisting on the Sabbath, rather than disobey one least detail of their Law. Bitterly fighting the Pharisees, was the party of the Sad′du-cees who believed in relations with foreigners and favored a splendid court.

At length old John Hyrcanus and two sons, who succeeded him, died; his grandsons, Hyrcanus II and Ar′is-to-bu′lus II, fell to squabbling over the throne, egged on by An-tip′a-ter, the governor of Id′u-mae′a. Each party sent off for help to Rome, the rising power in the world, and the great Roman General Pom′pey, scouting around the East in the hope of winning new laurels, came and broke down their walls, placed a Roman garrison in the citadel of Jerusalem, put the city to a tribute, and returned in his glory to Rome, with a train of Jewish captives to enhance his own martial fame by marching in chains at his triumph! Of the two brothers who had called in the help of Rome, Hyrcanus was left High-Priest, but not King, Aristobulus found himself an exile, and an outcast, and both had to look on helplessly while the Romans made Antipater the governor of Judea, Samaria, and Galilee. The outcome of their quarrel had been to make an Idumaean the governor of their country and subject the whole land to Rome!

Herod the Great
(39 B. C.—4 B. C.)

Patriots poisoned An-tip′a-ter, and Her′od, his son, had to flee to Rome, where in the year 39 B.C., he induced Oc-ta′vi-us, Antony, and the Senate to proclaim him King of Judea. Not for two years was he able to put down the force of his enemies and really rule his kingdom, but at last by wholesale murder, confiscations of property, cleverness, and trickery, he did gain control of the land; and he ruled with a vigor and power which were soon to win him the title of Herod the Great. Never again was a king of the Jews to rule with such magnificence and outward pomp of power. Rome heaped honors upon him. From Judea through Galilee, his word was now supreme.

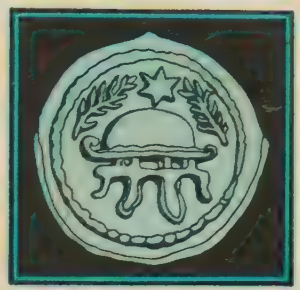
To cement his claim to the throne, Herod married Ma-ri-am′ne, the beautiful grand-daughter of old Hyr-ca′nus II, and he loved her with all the devotion of a deeply passionate heart. Yet her family, the As′mo-nae′ans, were among his bitterest foes. Old John Hyrcanus, her grandfather, had been taken prisoner by his nephews, the sons of his rival, Ar′is-to-bu′lus, and the nephews had cut off his ears to disqualify him for the post of High Priest, which could be held by no one who had a personal blemish. Herod had invited the old man, thus maimed and pathetic, to come and live at Jerusalem, where for some time he dwelt in comfort, ease, and peace. But memories of Judas Mac′ca-bae′us were warm in the hearts of the people,—his family still claimed the deepest devotion of the Jews. Herod was an interloper, a foreigner, an Id′u-mae′an, a hireling of now-hated Rome. Around old John Hyrcanus, whether he would or no, plots were continually centering. The friends of the As′mo-nae′ans would see him on the throne! There was no way out of the matter,—Herod had to put him to death, and many another member of Ma-ri-am′ne's family he was likewise forced to



The magnificent and pitiful Herod the Great, and Ma-ri-am′ne, the wife whom he dearly loved, but whose relation to the Maccabean family caused Herod to have her slain. This is the Herod who, in the Bible story, ordered the slaughter of the babies in the year when he heard that a Messiah was to be born, an account not spoken of elsewhere, though it is not out of keeping with Herod's tigerish manner of dealing with his foes.

slay. In face of such wholesale murders, Ma-ri-am′ne's affection died. Tormented by his sister and mother, who hated Mariamne, Herod was roused to jealousy, till in a moment of fury, he ordered Mariamne slain. When he found his commands obeyed, and his wife really put to death, he was nearly maddened with grief,—he had loved Mariamne so dearly! Remorse for this terrible act haunted him all his life.

But tigerish as Herod was, when it came to dealing with his foes, he really meant well by the Jews and wished to govern them wisely. He accepted the overlordship of Rome as a fate not to be escaped by any little nation, but by so doing he hoped to win favors for the Jews from Rome. He respected the Jewish faith. His buildings in Jerusalem and the coins that he had minted, bore no likeness of living things; there were no statues erected in the holy city, his daughters married none but Jews, and he used his influence with Augustus to protect the Jews of the Dispersion throughout the Roman Empire. Moreover, he built a new temple at Jerusalem, with beautiful outer courts, and five splendid colonnades, where rabbis held their schools and visitors could lounge.



A coin of Herod the Great, showing a helmet with cheek pieces and indicating the care Herod took not to offend Jewish feeling by breaking the second commandment and decorating things with images of people or gods.

But in spite of all Herod did, in spite of his vigorous building, his wise and successful government, the Jews regarded him sourly. His only claim to being a Jew was that old Hyrcanus I had crammed the Jewish faith down the throats of Herod's ancestors. He favored the Greeks and Romans. He had Greek scholars at his court, and the great new cities he built were full of theaters, amphitheaters, hippodromes, and stadiums for Greek or Roman games. Though he was the first ruler since Simon Maccabaeus who had proved strong enough to bring peace and order to Palestine, he found little favor with the Jews. Plots against him smouldered even in his own household, and slowly his life became one long nightmare of suspicions, and morbid, torturing doubts.

The people cheered too loudly his sons by Ma-ri-am′ne. They, his very own sons, were the last of the Asmonaeans! He was led to believe that even they were the center of plots against him. One by one, he ordered them slain. The gloom and melancholy that had descended upon him with the death of Mariamne now deepened almost into madness; his last days were pitifully sad.

When he died, all semblance of unity vanished in Palestine; he left his kingdom divided among three of his sons. Herod An′tip-as became the Te′trarch of Galilee, but Ar′che-la′us, to whom Judea fell, governed so very badly that the Jews begged to have him removed. Rome accordingly banished him and appointed a Roman governor, who lived at Caes′a-re′a except at the time of feasts when he came up to Jerusalem and stayed at Herod's old palace. Thus the most important section of the Jewish Promised Land had lost its independence and come at last directly under the rule of Rome.

Jesus of Nazareth

(From about 4 B. C.—31 A. D.*)

That the Jews should appreciate the benefits of Roman rule was scarcely to be expected. Fine roads, just government, not too burdensome taxes,—what did these mean to the Jews? They looked for a Kingdom of God, a kingdom wherein God's people should be governed by God alone,—any foreign yoke was a desecration to them. In Jerusalem, the most sacred spot on earth, a Roman governor ruled! In Galilee ruled Her′od An′tip-as, a Romanized Id′u-mae′an. Their Savior had not yet come, but soon he certainly would come.

There would come a great day of judgment when God should send the Messiah, to judge the peoples of earth, and to wipe out all Israel's foes. Then that Messiah would usher in the new age, the glorious Kingdom of God where evil should cease forever and Israel would be lifted up to rule all the nations of earth! This hope of the Messiah, seen by the ancient prophets and deepening in the dark days of Babylonian exile, had crystalized at last into certain expectation in the hideous persecutions of Mac′ca-bae′an days. It was now a part of the thinking of nearly every Jew.

And if the Kingdom of God was at hand, it was necessary to prepare for it. The evil-doers in Israel would be wiped out on the Day of Judgment along with Israel's foes. Therefore let men busy themselves with repenting of their sins. The Phar′i-sees were preparing and they were sincere and zealous; but they believed that righteousness consisted in absolute obedience to each detail of the laws of Moses. The Ten Commandments of Moses, the ten simple basic statements

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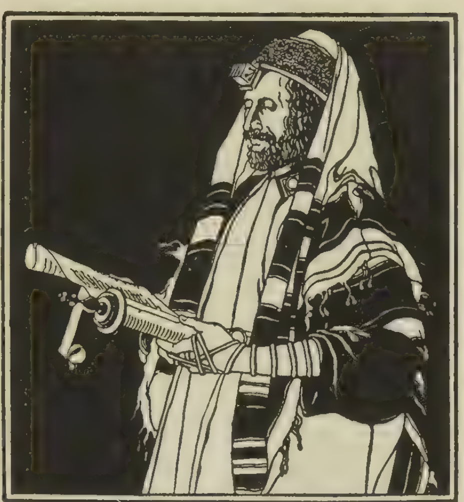
*It is impossible to fix definitely the date of Jesus' birth or death. The early Christians were so interested in his return to earth that they did not give the date of birth, the exact length of his ministry, nor the year of his crucifixion. And the gospel writers do not agree on these points. However, six hundred years later a monk named Di′o-nys′i-us figured out the date of Jesus' birth, but because Dionysius did not know of other historical events he made a mistake of four years. It was Dionysius who also figured out the modern method of reckoning time as so many years B.C. (Before Christ) or A.D. (An′no Do′mi-ni, in the year of the Lord, or after Christ).

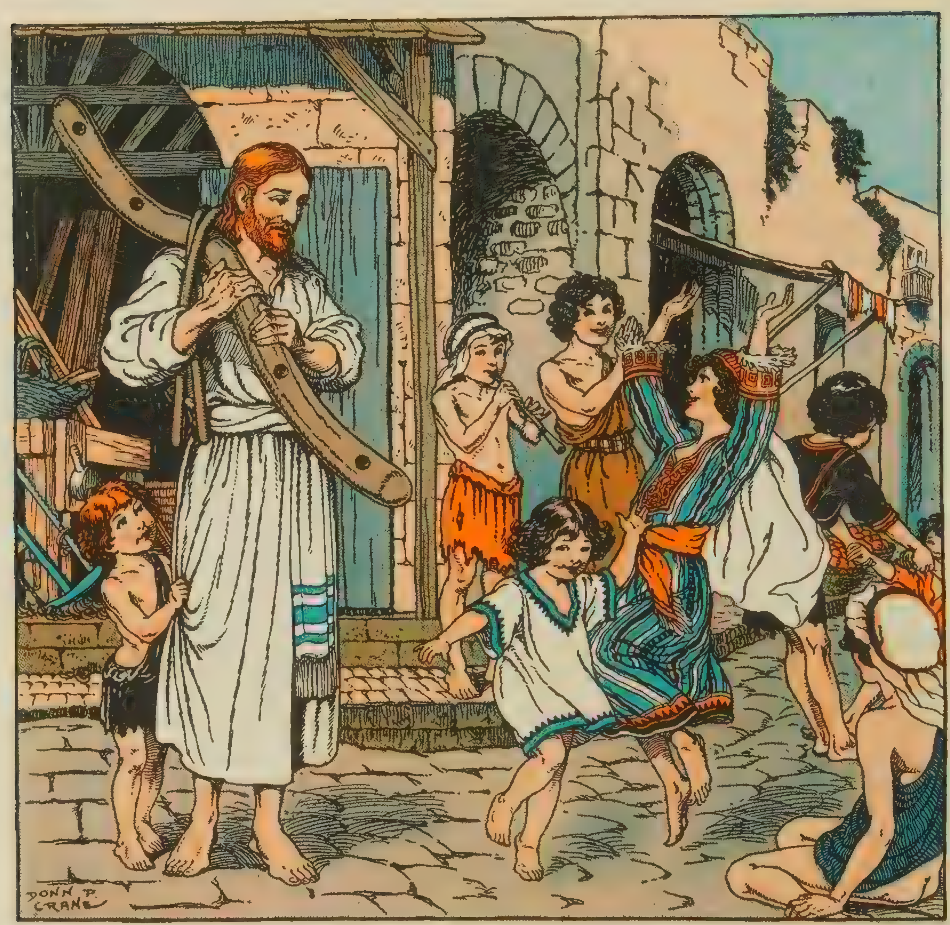


A Pharisee at prayer with a broad phy-lac′ter-y on his head, and another bound on his arm. The phylactery was a small leather box containing four passages from the Law and indicates how literally the Pharisees obeyed each detail of the Scriptures. Deut. 6:8 instructed Jews to wear these phylacteries on their arms and between their eyes. Lev. 19:18 commanded: *Love thy neighbor as thyself*. To the Pharisee both commands were of equal importance. Many Pharisees were good and noble men, but they were all bound by details of the Law.

by which men might discriminate between right and wrong in conduct, had been all overlaid by much editing of later writers, till the order of rites and ceremonies had swallowed up the moral law. The Pharisees looked on every law in the first five books of the Scriptures as the absolute word of Moses and all of equal importance. To eat only food from which the tithe, or tenth part due the temple had been scrupulously extracted, to avoid those acts which made one ceremonially unclean, to wear on their brows broad phylacteries containing snatches of the Scriptures—these things were to the Pharisees matters of as much concern as obeying that other commandment: Thou shalt love thy neighbor as thyself! Allied to the Pharisees were the Scribes who interpreted the Scripture to the common folk of the land.

Other men sought righteousness by living alone in the desert and denying all worldly pleasures, while certain sects like the Es-senes′ lived together in communities, owning all things in common, fasting often, and taking no wives.

Now while people were busy in so many ways preparing for the Kingdom of God, there lived in the town of Nazareth among the range of hills just south of the Lake of Galilee, a young carpenter named Jesus, born in the last days of the magnificent Herod the Great. Jesus was not a Pharisee nor of the Phar′i-sa′ic class. He was of the common people between whom and the Pharisees an enormous gulf was fixed.

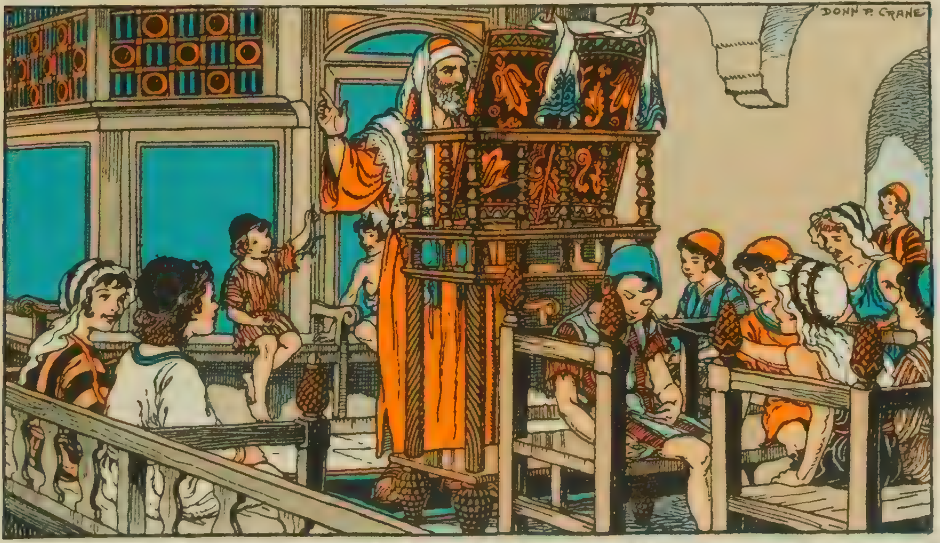


Jesus watches the children dancing and playing their pipes. The naturalness, spontaneity, grace and pure joy of children always delighted Jesus. His pleasure in such scenes found expression in Matt. 11:17 and Luke 7:32.

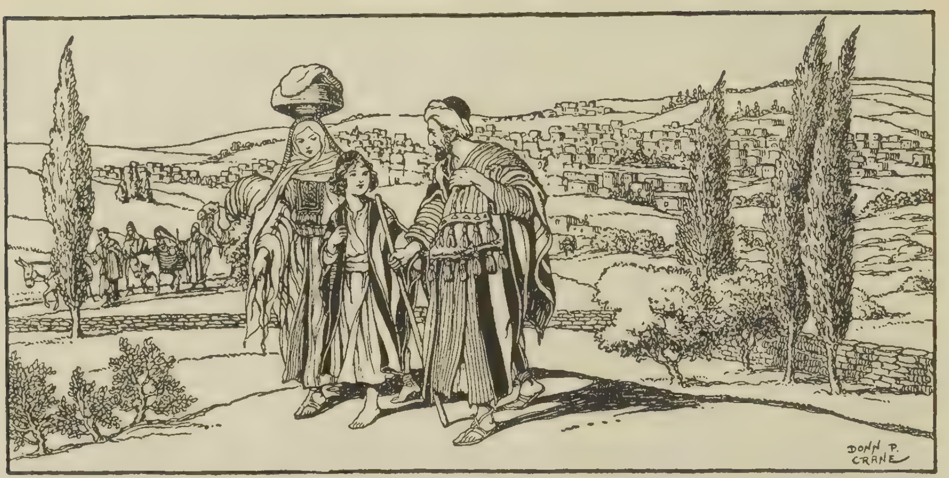
On the narrow streets of Nazareth, lined with low stone buildings in little huddled rows, a carpenter's shop was a windowless room, lit by a single door. The villagers of Nazareth knew this young carpenter well; to them he seemed quite like other youths, an earnest, kindly fellow, who supported his widowed mother, and often appeared in the market, to laugh with merry children, as they called to one another, playing their little pipes, and inviting each other to dance.

"O that's the carpenter's son!" the people of Nazareth said. "His mother is called Mary; his brethren are James and Joseph, Simon and Judas. We have known them since they were born!" Of the young man's inner musings, how his soul responded to the glorious dreams of the prophets and the joyous songs of the psalmists, they made no account whatever. He was to them just Jesus.

He had had the same education as other Jewish boys. His mother had taught him the Law at her knee, patiently and lovingly, and when he was old enough, he had gone to the Synagogue. He had heard the Law and the Prophets read from the great leather roll in a silken case which stood on the reader's desk. He had joined in prayers and responses, and listened to the Scribes discourse. As the Phar′isees used the word, Jesus was not educated, but he knew the Law and the Prophets and pondered them deeply in his heart.



Jesus and other small boys of Nazareth hear the Law and the Prophets read in the synagogue. Every three and a half years these boys heard the Law or the first five books of the Bible read through. Synagogues in small towns assured boys a thorough knowledge of the Law and the Prophets and educated them to read and write. Synagogues sprang up during the Babylonian captivity when Jews, cut off from the Temple, needed a place for worship. Returning to Palestine, they continued the use of the Synagogues for prayer and Bible reading; but sacrifices were offered only in the Temple, which remained the center of worship.

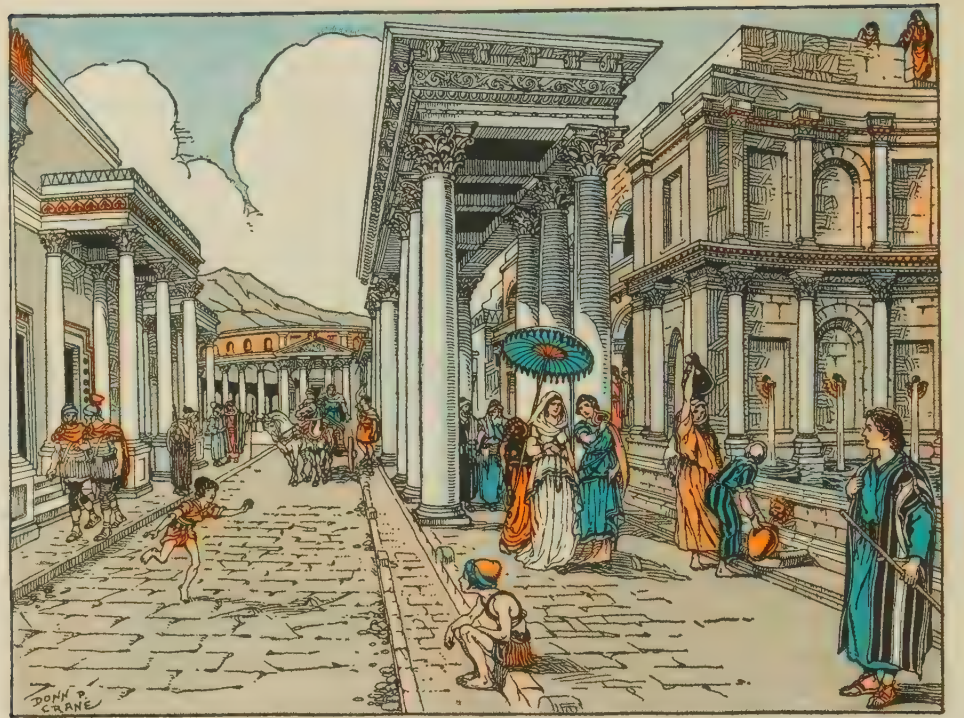


The boy Jesus with Mary and Joseph sets out from Nazareth for Jerusalem. Nazareth lay in a protecting hollow high among the hills and there was a long descent to the plain below. Scene copied from a photograph.

At festival seasons, in Springtime, Jesus had often gone with his parents and other pilgrims down from the hills and across the plain, for a three or four days' journey to celebrate the Passover in the Temple at Jerusalem. There the lad from the country had seen the gorgeous building with all its numberless courts, the magnificently robed officials, the pomp of the ceremony. He had seen the boys of his own age squatting about their teachers in the spacious porticoes; he had stopped himself among these groups and listened, and asked questions. He had seen the great number of pilgrims who came from all over the world, Jews of the Dispersion from Par′thi-a, Me′di-a, E′lam, Cap′pa-do′ci-a, Pon′tus, Phryg′i-a, Pam-phyl′i-a, Egypt, Lib′y-a, Arabia, Crete and Rome. And the visit and the sights had enormously broadened his vision.

In the neighborhood of Nazareth, too, there was an important city. An hour's walk over the hills and the boy would find himself in the second city of the Kingdom, Sepph′o-ris, where Herod Antipas dwelt, and which he was adorning with buildings of such beauty that it was soon to be called the "ornament of all Galilee." There were many Gentiles there, many Greeks and Romans. As Jesus passed them on the streets, a youth of his warm sympathies who saw men and women everywhere rather than Greeks or Jews, could not have forborne feeling within his soul that broad humanizing touch which shattered the strangling grip of the narrowest Ju′da-ism. Jesus was no Pharisee. He was fundamentally a Hebrew, loving moral virtues, aflame with a keen sense of God,—but the clear-cut Greek love of truth, of freedom in thought and action, the Greek love of light and life, the Greek sense of the normality of happiness and joy, these found their counterpart in the inmost soul of Jesus. He wished that men might have life and that they might have it more abundantly! He might not be conscious of the fact, but he was even now thinking in terms of mankind everywhere, as a citizen of the world. He lived his life in the midst of the bustle of daily affairs,—busy streets in Nazareth, regiments of Roman soldiers, camel caravans and trains of little donkeys passing the edge of the village along the public road. Nazareth was by no means shut off from the outside world. It lay near the beaten highways open to all the influences of a Graeco-Hebrew district.

During most of Jesus' boyhood, whenever he went to Sepph′o-ris, he saw building going on, but one of the earliest memories of Jesus as a child must have been that terrible time when Sepphoris was destroyed. News had come over the hills vividly real to Nazareth. The Romans had called the people together to be numbered in a census as a basis for a new apportionment of taxes. Judas, a rebel of Galilee, had flamed forth at that time, called the intended taxation only a new form of slavery and exhorted the Jews to show God they were worthy of His assistance by taking up the sword and fighting for their new Kingdom. Judas and



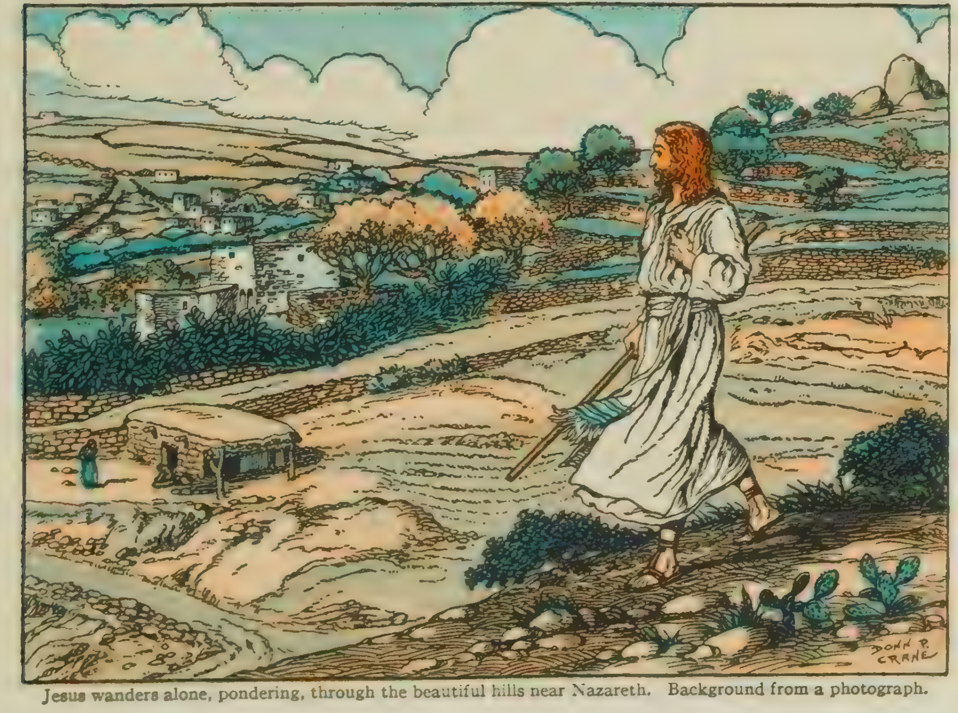
By an hour's walk over the hills from Nazareth, the youth Jesus comes to the large city of Sepph'o-ris which Herod An'tip-as was adorning with Greek buildings after the manner of Je-rash and Samaria, whose beautiful colonnaded streets still stand in majestic ruins. Jesus, as a boy, often came in contact with Hellenistic civilization and though he was a Hebrew, loving moral virtues, aflame with a keen sense of God, the Greek love of freedom, truth, light, life and joy found ready response in his heart. Read John 8:32, Matthew 4:16, 5:14, 16, John 8:12; 10:10, 15:11.

his followers had made their headquarters at Sepphoris; they had seized the royal treasures and the weapons in the royal store-houses! Battles were taking place! Judas himself was slain! His followers had dispersed! The Romans had come and wreaked vengeance! They had burned the rebellious Sepphoris; burned it to the ground and made its inhabitants slaves!

Passing the blackened ruins and reconstructing in fancy the tragic tales they told, Jesus must often have meditated on the fate of those who attempted to take the Kingdom of heaven by force. The sword was a futile weapon with which to fight the world's battles. Friendliness in men's hearts, the love of truth in men's souls, mercy coupled with justice, there was real power! Jesus was no sentimentalist. He had no wish that men should live in easy self-satisfied peace. He could speak sternly enough when the occasion demanded, and was even in later years to take a scourge of small cords and drive bawling cheats and hucksters forcibly out of the temple, yet he agreed completely with those simple and beautiful words he had heard in the Synagogue from the dawn of his earliest memories:

"It is God that girdeth me with strength and maketh my way perfect. Thy *gentleness* hath made me great."

As he walked along through the hills, with beautiful little terraces tumbling down the valleys in a series of rich green steps and contrasting in wonderful loveliness with the stark heights of cream-colored rock, he pondered on many things.



Jesus wanders alone, pondering, through the beautiful hills near Nazareth. Background from a photograph.

Above all, there was in his soul, a deep, ingrained native sense of constant communion with God. He realized in his heart the presence and power of that great, warm, loving, impelling, irresistible force which had opened the prophets' mouths, which made men sing the great psalms, shout for joy of the beauty and loveliness of life, and speak to evil as those who have authority over it. This great inner inspiration, this illumination of mind, this constant recognition of his absolute oneness with God, made of this young carpenter a man unique and different, lit with a warm inner light which it was his impelling wish to share with all the world. In his active, spontaneous thinking, he forged far ahead of his time with that vast expansion of spirit which genius attains by nature, but which is ever a mystery inexplainable to the crowd.

He naturally pondered the subjects uppermost in the thoughts of his day,—the Kingdom of God, the Last Judgment, the Messiah, and the Law. What then was the Kingdom of God? Isaiah and Jeremiah had seen it as a reign of righteousness, when sorrow and trouble should cease, when the eyes of the blind should be opened, and the ears of the deaf unstopped; when the lame man should leap as an hart and the tongue of the dumb sing. They had dreamed of a Zion restored with all nations ruled from Jerusalem because her rule should be one of absolute justice and goodness. Their outward vision of a prince after the fashion of David, had been the only image by which they were able to fancy a rule of goodness and righteousness for all the nations of earth.

"Behold a King shall reign in righteousness," Isaiah had dreamed. "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might. And the Lord's house shall be established and all nations shall flow unto it. Nation shall not lift up sword against nation, neither shall they learn war any more!"

"Sing the song of gladness for Jacob," Jeremiah had cried; "for they shall come and sing in the height of Zion! And this shall be the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts and write it *in their hearts*!"

Jeremiah had said it! The rule of righteousness in the heart needing no outward law of compulsion or prohibition,—that was the real happiness! That was the real coming of the Kingdom of God to men! Throughout Judea and Galilee men were looking everywhere for a savior to come to the land—when the actual Kingdom of God was only to be found within their own hearts and souls!

"The Kingdom of God cometh not with observation," Jesus said. "Neither shall men say, Lo here! or Lo there! for behold, the Kingdom of God is *within you!*"

How often in the synagogue had he heard it read from Proverbs: "He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city!"

There was the true dominion promised to the sons of men, ruling the spirit within!

The princes of the Gentiles sought outward power and dominion. Here in the heart of man was the true Kingdom of God. If a man were born again, uplifted in heart and spirit, with motives purified, he could overcome evil and enter into the joy of those ruled only by God. That was the good news growing every day clearer to Jesus.

And what of the Last Judgment? God's desire for the world was not to condemn the world. It was that the world might be saved, saved from its sorrow and suffering,—saved through that perfect ideal which Jesus himself must express. That perfect ideal of manhood, that saving Christ, was the true Messiah, the true savior of mankind, which forever rebuked and condemned the evil humanity hugged, but at last would make mankind perfect even as God is perfect.

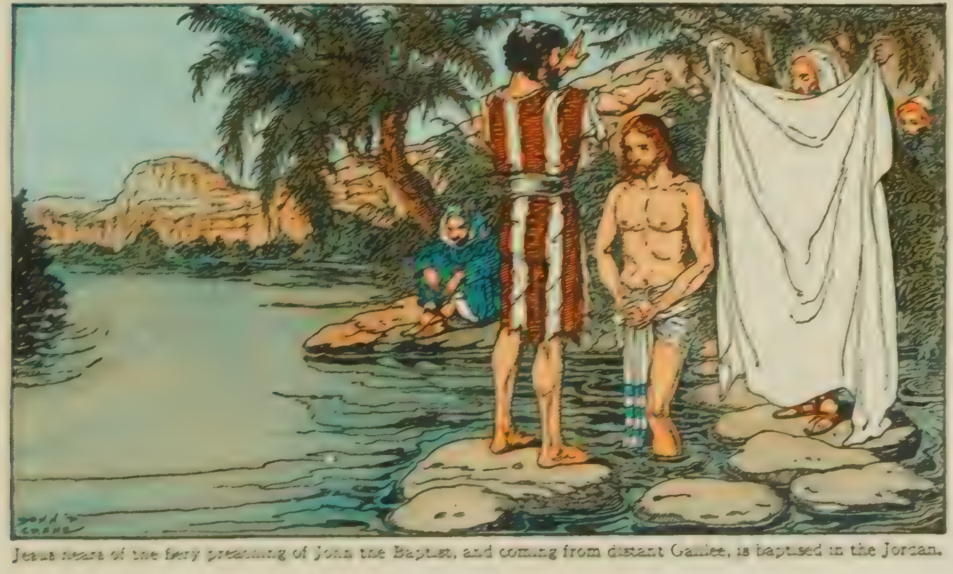
To Jesus his own dreams and thoughts seemed the very fulfilment of all the Law and the Prophets, of all the teachings and promises that had gone before. He had no quarrel with either synagogue or temple,—he went to both for inspiration, for he loved every real essential of the ancient Mo-sa′ic law. He knew that men must learn the basis of moral law before they can safely be trusted to see that all real morality is a matter of inner motives and not of outward acts. He knew that if there was to be happiness for all and not merely for the favored few who were strongest or most gifted, men must accept standardized rules to discriminate right from wrong until such time as they earned the right to being free from standards by so filling their hearts with love that they naturally and spontaneously acted only for the general good. He respected the laws of Moses, but it was love that seemed to him to cover the world's great need. Men so needed love. Love was the very essence of God. That voice that spoke to him in the secret place of his heart was the voice of a loving Father, the Father of all mankind, and for him the whole Law was summed up in these few simple words:

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength, and thou shalt love thy neighbor as thyself!"

But let him tell that to the Pharisees! His thoughts were revolutionary, the thoughts of a young mental rebel. He was wresting religion wholly from the realm of rite and ritual into the realm of spirit, the realm of men's hearts and thoughts. Let him tell that to the scribes!

The Pharisees were as much concerned with keeping the commandment: "Thou shalt not mar the corners of thy beard!" as they were in obeying that other law: "Thou shalt not hate thy brother." Moreover, they believed themselves to be the guardians of all the righteousness in Israel and they looked for a mighty Prince after the manner of David who should come in theatrical fashion, floating on clouds of glory to perform spectacular judgment and begin a new outward kingdom which should make Israel the head of all nations of earth. The original thoughts of Jesus, which, with a child's simplicity, he expected the world to receive, took all that was supernatural and theatrical out of the picture, left only what all men could understand, destroyed the non-essentials of the ancient Mosaic law, and made the glory of the son of man a beautiful, radiant ideal, the ideal of a loving, intelligent, joyous, unselfish life, which each yearning human heart might sometime hope to attain!

Now while Jesus pondered these things, there came a startling figure out of the desert preaching. This man was John the Baptist, as striking and picturesque as Elijah had been in his day. He wore raiment of camel's hair and a leathern girdle about his loins and his food was locusts and wild honey. He came preaching in the wilderness of Judea, saying: "Repent ye; for the Kingdom of Heaven is at hand!"



Jesus hears of the fiery preaching of John the Baptist, and coming from distant Galilee, is baptised in the Jordan.

So powerful a preacher was John, that crowds who came to hear his denunciations of sin and his stirring calls to repentance, were baptised of him in the Jordan as an outward sign that they meant to be purified of their sins. Jesus himself heard of John and, greatly desiring to see him, he went from Nazareth down to the distant Jordan River, where it flows between sheer mud cliffs into the weird Dead Sea. Here he was deeply impressed with the fiery preaching of John. It crystallized his own thoughts, his own purposes and dreams, and he asked to be baptised of John.

This experience was for Jesus a crisis in his life. In that moment of baptism he felt at last completely conscious of the urge of God within him; he felt the spirit of God settling gently into his heart as a dove settles down to the earth; his whole being was flooded with a sense of the glory of life, and uplifted to know its relation to God, the father and source of all life. He felt himself impelled at last to leave all for the service of God, to pour out all of himself in the service of mankind, to preach and to teach through Israel the truth that should make men free. He would purify the hearts of men, wrest religion from ceremony and restore it to the inner spirit. He would show men that when their hearts were warm with the spirit of love, strong with the spirit of truth, they could speak to evil as men having authority over it. Ever more clearly he realized that he was the Christ* or Messiah, the destined savior of men. He was the son of man, a typical man as other men, and yet the son of God, the ideal man, the only kind of a man ever created by God. He was Jesus, the Christ, and it was his mission to show other men how to find their true selves as the perfect sons of God. Through purity, love and humility men should see God manifested everywhere in the world!

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*Christ is the Greek form of the word Messiah meaning the anointed one, that is, one anointed by God for a special task. The name Jesus is the Greek form of Joshua, a common boy's name among the Hebrews. For the passages interpreted in the rest of the paragraph, see Jhn 8:32, 4:23, 20:17, Matt. 5:45, Jhn 1:12, Rom. 8:14, I Jhn 3:1-3, Mrk 3:14-15, Matt. 10:5-8, Matt. 5:8, Jhn 15:11.

When he came up out of the water, he wandered off in the wilderness, to grapple with his new problems, to fight his way through temptations and see the issue clear. In the endless stretch of treeless hills northwest of the mouth of the Jordan, an undulating desert, stark, barren, grand, and stern, he wandered alone and wrestling. Should he undertake this great task, emerge from the quiet and peace of his undisturbed life in Nazareth, leave his mother and his family, and go forth into the world to fight the battle of God, to heal, and to comfort, and to preach his "good news" to men? It was a tremendous decision for a man of the common people! Every temptation of evil presented itself to hinder him. He even saw the temptation to pervert his knowledge and power and to rule the kingdoms of the world with the outward glory of one who came in the common sense of a princely and splendid Messiah. But he fought his way through these temptations, and when he had resisted them all, there fell a great peace on his spirit, a sense of glory and power, as though angels had come and ministered to him. And he returned in the power of the spirit unto Galilee.

Now about this time so many people began to gather themselves unto John the Baptist, that Herod Antipas was afraid of him. The Romans were on the look-out for agitators of revolt and they feared any great Jewish leaders who attracted crowds to follow them. Moreover Herod had put aside his wife, the daughter of A′re-tas, King of Arabia, and had unlawfully married He-ro′di-as, the wife of his brother, Philip. John boldly denounced the act. Therefore Herod put John in prison.

And after John was in prison, Jesus came into Galilee, preaching the good news of the Kingdom, and beginning where John had left off, saying: "Repent; for the Kingdom of God is at hand!" for Jesus knew that recognizing faults and casting them out was a necessary introduction to the purification of motives, the reign of peace and joy which should rule the hearts of men. But to him there was much more to come. "Repent ye", was no more than the beginning of his "good news." He quickly followed "Repent" with, "Rejoice! Be exceeding glad!" John had had a fiery sense of sin as something big and awful. In the loving heart of Jesus, the emphasis was all on the side of the power of good, the love of God, the goodness of God, the healing power of love, humility and mercy, purity, peace-making, real yearning for good. Men with their hearts thus filled had no room left for evil, but cast it out as naturally as light destroys the darkness.

Jesus was no ascetic. He believed neither in fasting nor penance nor in living a life apart after the manner of John. He lived his life among men and he did not disdain their weddings, their social gatherings or feasts. When he went up alone to the mountain top, he went up only to pray, to see his own purposes clearly, to realize more distinctly the strength he had from God. He came down from the mountain again and dwelt in the midst of the throng, where market places were busy with dust-covered caravans and fishermen hauled in nets around the shores of the lake.

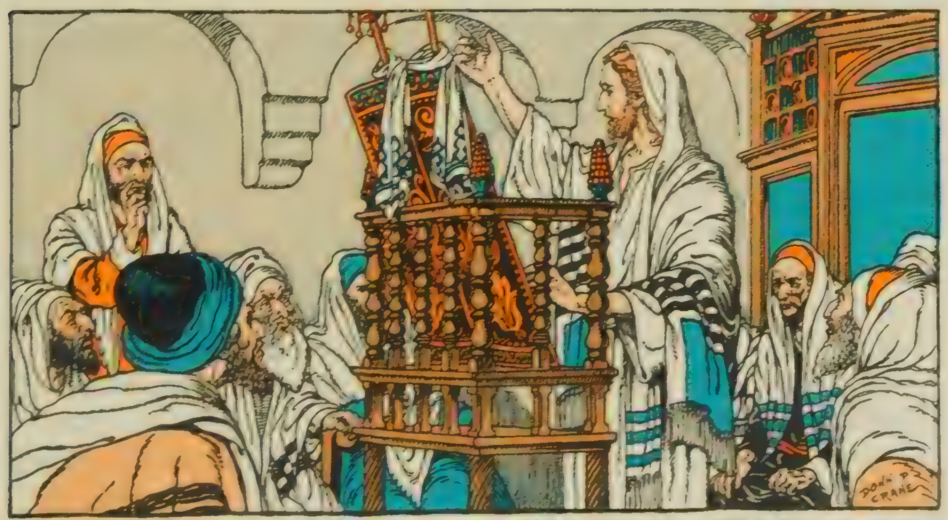
And Jesus went about all Galilee, teaching in their synagogues and preaching the good news of the Kingdom and healing all manner of sickness and all manner of disease among the people, and they brought unto him all sick people that were taken with divers diseases and torments and he healed them. But when it was noised abroad that he not only preached the gospel, but also healed the sick and cast devils out of the lunatic, scribes came from Jerusalem and said: "This fellow doth not cast out devils but by the power of Be-el'ze-bub, the Prince of the devils!"

They thought his deeds works of magic and if they continued to think this, they would have no fundamental rules, no sore-needed general truths, by which they and their children might improve their own lives, so Jesus said to them plainly: "If I by the power of Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the spirit of God, then the Kingdom of God is come unto you!"

And when his friends heard what he did, they thought he had gone mad and went out to lay hold on him; saying: "He is beside himself!" There came then his brethren and his mother, and standing without sent unto him, calling him.

And he answered them saying: "Who is my mother or my brethren?" And he looked around on them which sat about him and said: "Whosoever shall do the will of God, the same is my brother and my sister and my mother!"

And he came to Nazareth where he had been brought up and, as his custom was, he went into the synagogue on the Sabbath and stood up for to read. And there was delivered unto him the roll of the prophet Isaiah. And when he had



Jesus reads from the Scriptures and talks in the synagogue which he attended as a child in Nazareth. It was a custom of the presiding official to ask any stranger who was present to read or say a few words to the congregation, but when Jesus' old neighbors heard him speak with his new tone of authority, they were infuriated and dragged him off to the brow of a neighboring precipice to pitch him down headlong.

unrolled the book, he found the place where it was written:

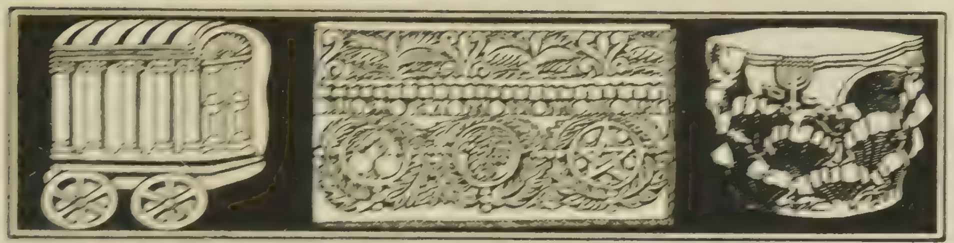
> "The spirit of the Lord is upon me;
> Because he hath anointed me, to preach the good news to the poor;
> He hath sent me to heal the broken-hearted,
> To preach deliverance to the captives, and the recovering of sight to the blind,
> To set at liberty them that are bruised,
> To preach the acceptable year of the Lord."

And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he said unto them: "This day is this scripture fulfilled in your ears!"

But the people were astonished and said: "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary and his brethren James and Joseph, and Simon and Judas? And his sisters are they not all with us?"

And they were offended at him, so Jesus said: "A prophet is not without honor save in his own country and his own house!" And all they in the synagogue were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way. And he did not many mighty works there because of their unbelief.

But gradually his sincerity, his earnestness, zeal and affection gathered to him a group of disciples, twelve simple country-fellows, mostly fishermen from the Lake of Galilee. There were Andrew and his brother, Peter, that generous, impulsive fellow whom Jesus loved so dearly and so often was forced to rebuke. There were James and his brother John, the fiery Sons of Thunder. There were Philip and Bar-thol′o-mew and Matthew, the collector of customs. There was doubting Thomas, so difficult to convince and so loyal when he believed. There were Thad′dae-us and



Stone carvings from the synagogue where Jesus taught at Capernaum, one of the few objects remaining in Palestine which Jesus actually saw and touched. This synagogue was built by the Roman centurion whose servant Jesus healed (Luke 7:1-5). To the left is an interesting chest on wheels more Greek than Jewish in design; next, a row of carved symbols, the pomegranate, bunch of grapes, and star of David; last, a Greek Corinthian capital with a Jewish top, showing the seven-branched candlestick. These carvings were in the synagogue in Jesus' time.

James, the son of Al'phae-us, and Simon, the Ca'naan-ite, and Judas Is-car'i-ot, who was treasurer and carried the money for the band. In their varying degrees these men understood a part of what Jesus taught, but there was none among them who could really grasp it all. Nevertheless, they loved Jesus, and for some two years and a half, he traveled in their company up and down the land, now in Ca-per'na-um, now in Jerusalem, now across the Jordan in the province of Pe-rae'a, now in desert places, now on the mountain-side, now down by the lake, talking from a little fishing boat to the multitudes on the shore, while over the deep blue waves and the flowery meadows beyond, the snow-crowned peak of Mt. Hermon gleamed white against the sky. His love and great compassion never seemed to fail. He sat in judgment on no man whose heart was honest and humble. He spent his days among sinners, among the lowly and poor, and he treated women with a frankness, a sympathy and understanding to which they were little accustomed in their associations with men. Many faithful women often came to hear him,—Mary Mag'da-lene, and Jo-an'na, the wife of Herod's steward, and Su-san'na, and Mary and Martha, the sisters of his friend Laz'a-rus,—all these he treated as his equals and friends.

"Fill your hearts with love, with honesty and mercy, trust in the goodness of God and see what power you have to overcome every evil!" he always seemed to say.

And when he was followed by a multitude, he went up on a mountain and opened his mouth and taught them saying:

> Blessed are they who feel their spiritual need;* for theirs is the Kingdom of heaven!
> Blessed are they that mourn for they shall be comforted.
> Blessed are the humble-minded; for they shall inherit the earth;
> Blessed are they which do hunger and thirst after righteousness; for they shall be filled.
> Blessed are the merciful; for they shall obtain mercy;
> Blessed are the pure in heart; for they shall see God.
> Blessed are the peace-makers; for they shall be called the sons of God;
> Blessed are they which are persecuted for righteousness' sake; for theirs is the Kingdom of Heaven.

"Ye have heard that it hath been said: Thou shalt not kill; but I say unto you that whosoever is angry with his brother without a cause is in danger of the judgment. Ye have heard that it hath been said: Thou shalt love thy neighbor and hate thine enemy; but I say unto you: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that you may be the children of your Father which is in heaven. Be ye therefore perfect even as your Father which is in heaven is perfect."

And the people were astonished at his doctrine; for he taught them as one having authority and not as the scribes.

Then called he his twelve disciples together and gave them power and authority over all devils and to cure diseases. And he sent them to preach the Kingdom of God and to heal the sick. And they departed and went through the towns preaching the gospel and healing everywhere.

And he appointed other seventy also and sent them two and two before his face into every city and place whither he himself would come. And he said: "Into whatsoever city

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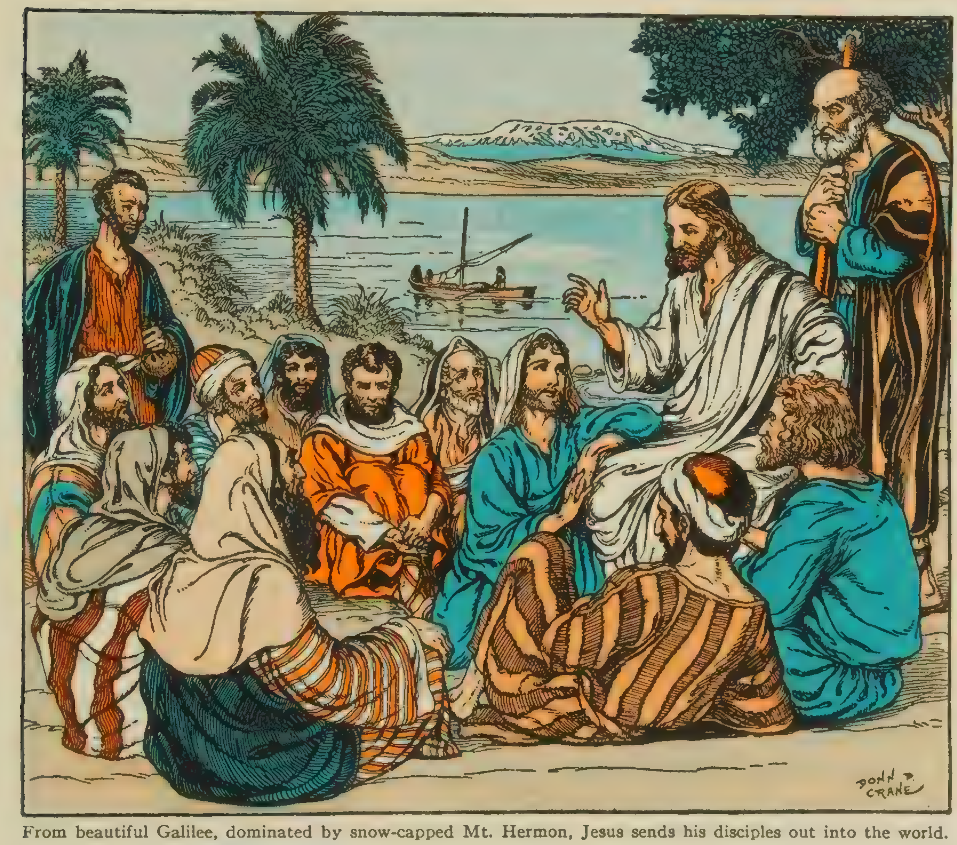
*Lines 1 and 3 from Prof. Edgar J. Goodspeed's *The New Testament;* remainder is the King James Version.



From beautiful Galilee, dominated by snow-capped Mt. Hermon, Jesus sends his disciples out into the world.

ye enter and they receive you, eat such things as are set before you. And heal the sick that are therein and say unto them: 'The Kingdom of God is come nigh unto you.' "

And when John the Baptist had heard in prison the works of Christ, he sent two of his disciples and said: "Art thou the Messiah that should come, or look we for another?"

Then Jesus answered and said unto them: "Go and show John again those things which you do hear and see. The blind receive their sight and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached unto them."

Now He-ro′di-as, the wife of Herod Antipas, would have killed John because John had said that Herod should not have married her, for that she had been his brother Philip's wife. But Herod respected John, knowing that he was a just man and an holy, and he only kept John in prison that he might not raise a sedition. But when Herod's birthday was come, Herod made a supper unto his lords and captains. Then Sa-lo′me, the daughter of He-ro′di-as, came in and danced and pleased Herod; and the King sware unto the damsel: "Ask whatsoever thou wilt and I will give it to thee."

And Salome went forth and said to her mother: "What shall I ask?"

And Herodias said: "Ask for the head of John the Baptist."

And Salome came in straightway unto the King and said: "Give me in a charger the head of John the Baptist!"

And the king was exceeding sorry; yet for his oath's sake and because they who sat by had heard his promise, he would not reject her. And immediately the King sent an executioner and commanded John's head to be brought. And the executioner went and beheaded John in prison, and brought his head in a charger and gave it to the damsel and the damsel gave it to her mother. And from that day forward, Herod threatened to kill Jesus too.

So strong was the power of Jesus' appeal that people either loved or hated him, and many misunderstood him. Though he preached no revolt from Rome and clearly said: "Render to Caesar the things that belong to Caesar," there were some among his own followers who still expected him to assume a fighting role and deliver them, not from evil, but from the power of Rome. Even the twelve disciples were not always clear on what he meant by the Kingdom of Heaven, and disputed among themselves which should be the greatest and sit on his right hand when the great Day of Judgment came. Jesus was obliged to call a little child to him, and as the child came skipping with all the loving responsiveness, the eager, joyous activity, and unself-conscious grace which meant to Jesus himself the essence of the Kingdom of Heaven, he said to his disciples: "Verily I say unto you; except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven."

Such sayings were not always popular. Gradually some of his followers who selfishly sought in his teachings only gain for themselves, complained because he did no more spectacular miracles. And they said: "Moses proved his power by feeding our fathers with manna in the wilderness!"

But Jesus knew that the only bread which could ever give life to the world, was the flesh and blood of his great life purpose, the ever-living inspiration of his sense of oneness with God. Let these selfish complaining followers eat the flesh of the truths he taught, drink the cup of his deep experiences,—that alone meant life eternal. And he said unto them sternly: "Your fathers did eat manna in the wilderness and still they died. I am the living bread. If any man eat of this bread he shall live forever. Whoso eateth my flesh and drinketh my blood hath eternal life. The words that I speak unto you, they are spirit and they are life!"

Many therefore of his disciples said: "This is an hard saying. How can this man give us his flesh to eat?" And from that time on, they walked no more with him.

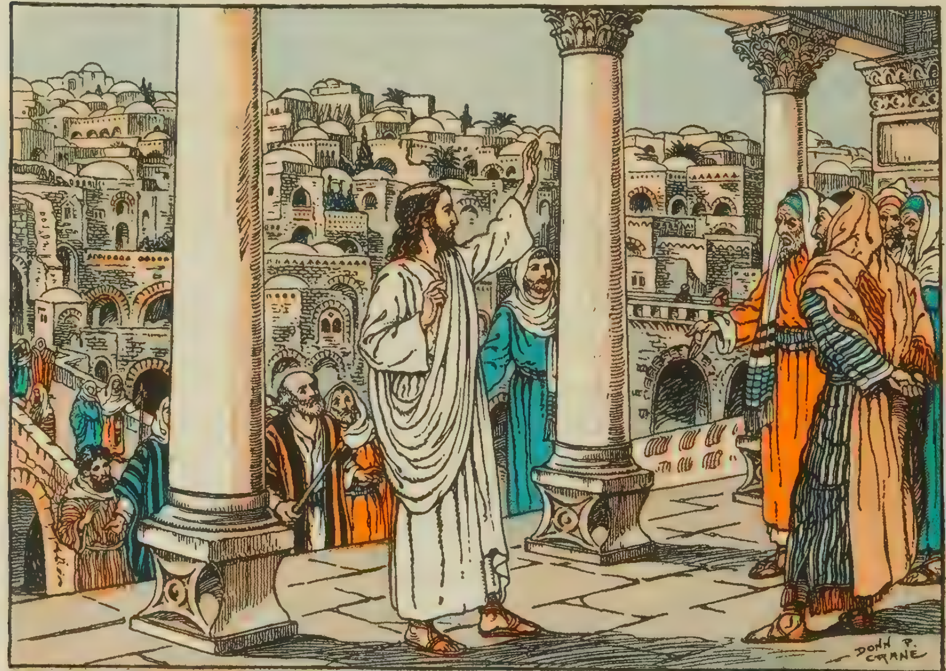
Then said Jesus unto the twelve: "Will ye also go away?"

But Simon Peter cried out: "Lord, to whom shall we go? Thou hast the words of eternal life!"

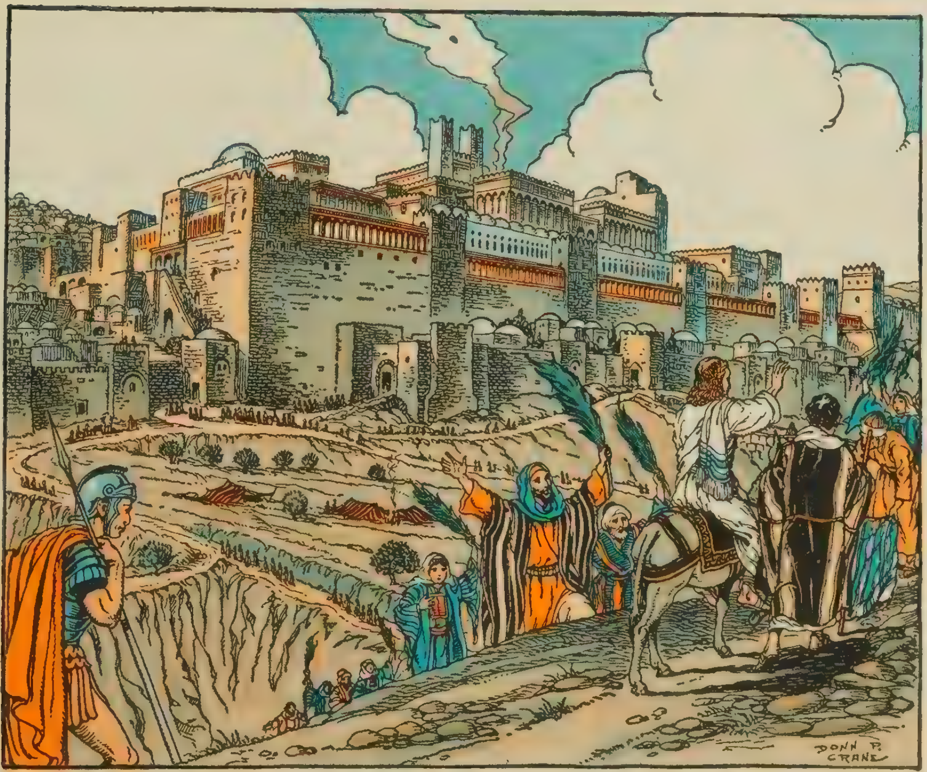
Nevertheless, every day the number of his foes increased; —the ever alert state-police on the look-out for agitators, and the strait-laced Pharisees, deeply stirred with alarm. The fellow was claiming to be the Messiah, he was profaning the Sabbath. He was preaching that love and mercy and an honest heart were more important than bringing offerings for the temple sacrifice! He would not fast! He was not at all particular about being ceremonially clean. He ate with outcasts and sinners! He had even said that the time would come when men should no longer think they must come to Jerusalem to worship in the temple, but would worship the Father wherever they were in spirit and in truth!

The fellow was dangerous to the established religion! He was setting himself up above those accredited teachers who had spent years and years in the study of the Law!

"Woe unto you, Scribes and Pharisees, hypocrites!" he had cried. "For ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the Law,—judgment, mercy and faith!"



On one of the beautiful porches of the temple, overlooking the Ty-ro-pae'an Valley and the city, Jesus rebuked the Pharisees. No portraits of Jesus exist. The Jews never painted likenesses of anything lest they break the second commandment, a rule observed by the Arabs to this day. The Greek Christians, for two hundred years, were influenced by this same prohibition against graven images, and never portrayed Jesus in art until the third century. By that time they naturally imagined him as a Greek with no beard, and a clean-shaven face, while the Jews always wore beards. The most satisfactory pictures of Jesus are built up on a knowledge of his character.



Throngs of pilgrims to the Passover, having heard how Jesus raised Lazarus, come to greet him as their hero. Behind them above the steep ravine of Ke'dron, rise Jerusalem and the splendid buildings of the Temple of Herod.

The climax of the wrath of the Pharisees came when they heard that Jesus had raised his friend Lazarus from the dead, and, therefore, many more people were flocking to follow him. An all too-spectacular act! From that day forth the Pharisees took counsel among themselves how they might put Jesus to death. And the Passover being near, they commanded that if Jesus should come up to the feast, any man knowing where he was, should come and report to them.

Six days before the Passover, Jesus came to Bethany, just over the hill from Jerusalem across the Mt. of Olives. Here he stayed with Mary, Martha, and Lazarus, and many Jews came out to see him, not for his own sake, only, but out of curiosity to get a sight of Lazarus. The story of the raising of Lazarus spread on the wings of the wind.

On Sunday crowds of pilgrims, colorful, picturesque people who had come up for the feast, came thronging out to see Jesus, as he rode on his little donkey down the steep narrow road over the hill from Bethany. And they took their garments and the branches of palm trees and covered the ground before him and cried: "Ho-san′na! Blessed is the King of Israel that cometh in the name of the Lord!"

They could have done nothing more dangerous to their hero! On the eve of the great Jewish festival when the Romans would be most watchful lest some adventurer stir the huge crowds to revolt, what more would be needed to arouse Pontius Pilate, the Roman Governor, to act?

Jesus himself knew well that the end of his labors had come. He returned to Bethany with his disciples for the night; but the next day he came again into the little narrow, crowded streets of Jerusalem, and entering the temple with a multitude following as usual at his heels, he found the Court of the Gentiles filled with little booths where noisy hucksters sold calves and sheep, or doves in wicker cages to be used for sacrifice, while money-changers with piles of coins on little tables before them exchanged the money of Babylon, Egypt, Syria, and Greece for Jews of the Dispersion come from all over the earth. Haggling, high prices, cheating in the house meant for peace and quiet, where men might lift their hearts in prayer and thanksgiving to God! Jesus could not endure it! Seizing a scourge of small cords and enforcing his stern commands both by the power of his presence and the threat of the crowd at his heels, he overthrew the tables of the money-changers and drove them that sold doves and cattle forcibly out of the temple, crying in indignation: "It is written: 'My house shall be called a house of prayer,' but ye make it a den of thieves!"

Then the blind and the lame came to him in the temple and he healed them. And when the chief priests and the scribes saw all this and heard the children shouting in the temple: "Hosanna to the son of David!" they were furious and cried: "Hearest thou what these children say?"

Nevertheless, Jesus came each day from Bethany and continued to teach in the temple. So the chief priests went unto Ca′ia-phas, the High-Priest, and plotted how they might take Jesus by subtlety and kill him. But they said: "Not during the feast lest a tumult arise among the people!"

And Judas Is-car′i-ot, one of Jesus' own disciples, went unto the chief priests and said: "What will ye give me if I deliver Jesus unto you?" And they weighed him out thirty pieces of silver. And from that day Judas sought opportunity to deliver Jesus unto them when he was not followed by a crowd.

And on Thursday Jesus went into the city to eat supper on the eve of the Passover with his disciples.

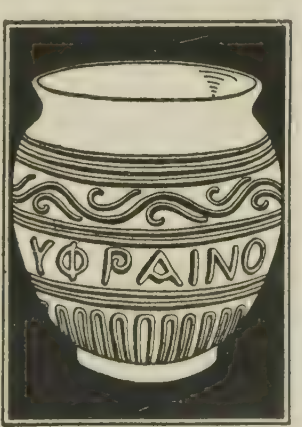
And as they ate, Jesus said: "One of you shall betray me!"

And the twelve were exceeding sorrowful and said to him, every one: "Is it I, Lord?"

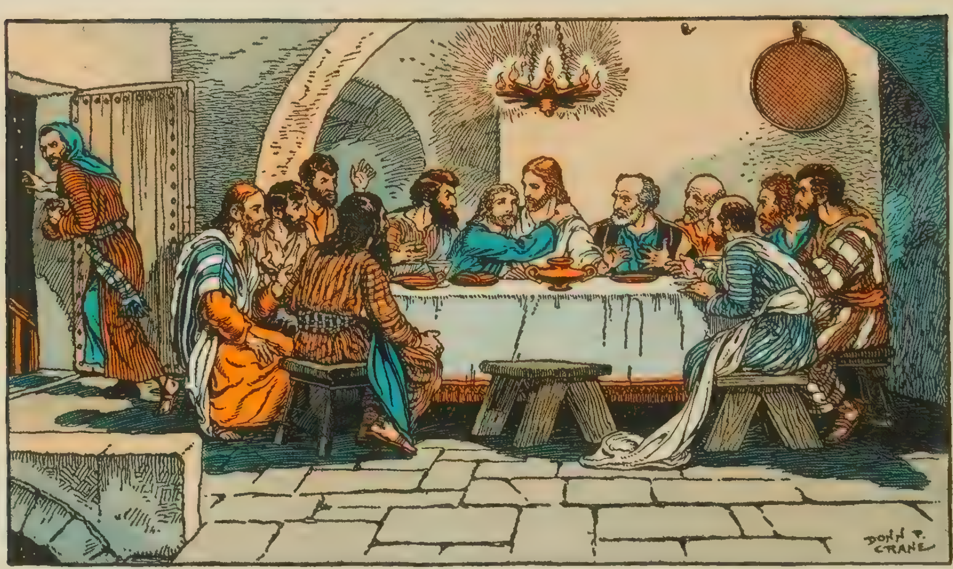
And John, whom Jesus loved, reclined on Jesus' bosom, and he said: "Lord, who is it?"

And Jesus answered: "He that dipped his hand in the dish with me!" Judas then went out straightway into the night.

Yet even in that sad hour in the shadow of his betrayal, Jesus said to his disciples: "Let not your heart be troubled, neither let it be afraid! Peace I leave with you. My peace I give unto you. Not as the world giveth, give I unto you. Verily, verily I say unto you: He that believeth on me the works that I do shall he do also and greater works



A Si-do′ni-an glass cup of the first century. Jesus must have used just such a cup at the Last Supper.



Even in the shadow of his betrayal and death, Jesus comforts his disciples at the Last Supper in the upper room.

than these shall he do; because I go unto my Father. And I will pray the Father and He shall send you another comforter, even the spirit of truth that he may abide with you forever." And he prayed for his disciples saying: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Consecrate them through thy truth! Thy message is the truth!"

Then Jesus bade his disciples once again show by an outward sign that they devoted themselves to eating the truths he had taught them and drinking the cup of his purpose to save the world from its sorrows; for he blessed bread and brake it and gave to them and said: "Take, eat; this is my body!" And he took the cup and gave it to them and they all drank of it. And he said: "This is my blood of the new agreement between God and man."

And he turned to Peter and said: "O Peter, Peter, I have prayed that thy faith fail not! Strengthen thou thy brethren!"

And Peter said unto him: "Lord, I am ready to go with thee both into prison and to death!"

But Jesus said unto him: "Peter, the cock shall not crow today before thou shalt thrice deny that thou knowest me."

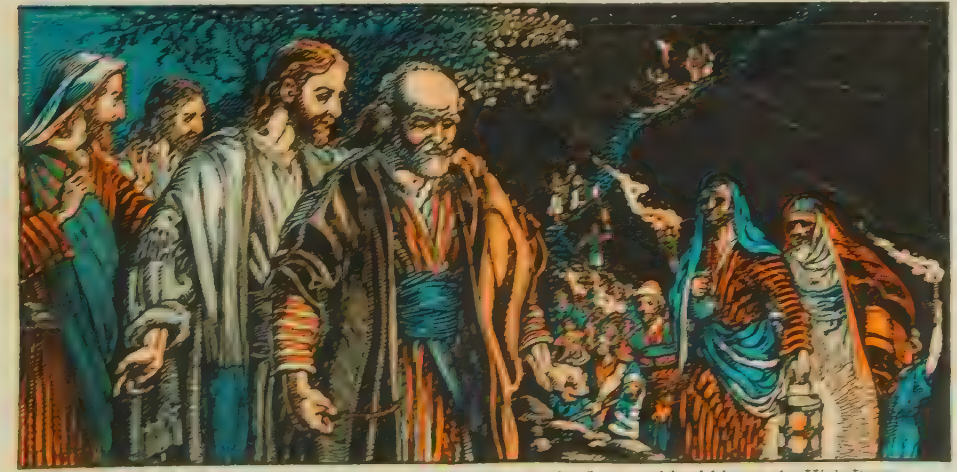
And Peter spake still more vehemently: "If I must die with thee, I will not deny thee!" And so said all the rest.

And when they had sung an hymn, they went to the Mount of Olives. And they came into a place called Geth-sem'a-ne and Jesus said unto his disciples: "Sit ye here while I go yonder and pray."

And he took with him Peter and James, and John, and he said unto them: "My soul is exceedingly sorrowful even unto death. Abide ye here and watch with me."

And he went forward a little and fell on his face and prayed, saying: "O my Father, if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt!"

And he came unto his disciples and found them sleeping, and he said: "What, could ye not watch with me one hour?" And while he yet spake, lo Judas came with a multitude bearing lanterns and torches and carrying swords and staves.



A crowd led by Judas, comes with swords and torches to seize Jesus and lead him to the High Priest.

Now Judas had arranged a sign, saying: "Whomsoever I shall kiss, that is Jesus." And straightway he came to Jesus and said: "Hail, master!" and kissed him. And behold Peter stretched out his hand and seized his sword and smote the servant of the High Priest, and struck off his ear. But Jesus said unto Peter: "Put up thy sword into its place; for all they that take the sword shall perish with the sword!" Then all the disciples left him and fled.

And they that had taken Jesus led him away to the house of Ca′ia-phas, the High-Priest, and there the San′-he-drin sat, the chief council of the Jewish people. And Peter followed afar off and entered the court of the High-Priest and sat with the officers to see the end.

Now the chief priests and the Sanhedrin sought evidence against Jesus to put him to death; but they found it not, for though many bare false witness against him, their testimony did not agree. And Jesus held his peace and answered the people nothing. Then the High-Priest stood up and asked Jesus saying: "Art thou the Christ, the son of God?"

And Jesus said: "I am."

And the High-Priest rent his clothes and said: "What further need have ye of witnesses? Ye have heard the blasphemy!"

And they all condemned him to death. Then they spat in his face and buffeted him and smote him with their hands.

Now Peter was sitting without in the court warming himself by the fire, and a maid came unto him saying: "Thou also wast with Jesus, the Gal′i-le′an!" But Peter denied before them all saying: "I know not what thou sayest!" And a second time and a third time they that stood by accused Peter. Then began Peter to curse and swear: "I know not the man!" And straightway a cock crew. And Peter remembered how Jesus had said: "Before the cock crow, thou shalt deny me thrice!" And he went out and wept bitterly.

Then Judas which had betrayed Jesus, when he saw that Jesus was condemned, repented and brought back the thirty pieces of silver to the chief-priests and elders, saying: "I have sinned in that I have betrayed innocent blood."

But they said: "What is that to us? See thou to that!"

And Judas cast down the pieces of silver in the sanctuary and went away and hanged himself.

And it was early on the Friday morning and the Jews led Jesus from Caiaphas unto Pontius Pilate, the governor; for Pilate alone had power to sentence a man to death. And the Jews entered not into the Judgment Hall, lest they be unclean so they could not eat the Passover. Pilate, therefore, went out to them and said: "What accusation bring you against this man?"

And they began to accuse him saying: "We found this man perverting our nation and forbidding to give tribute to Caesar and saying that he himself is Christ, a King!"

Pilate, therefore, entered again into the palace, and calling Jesus, said unto him: "Art thou the King of the Jews?"

Jesus answered: "My kingdom is not of this world. If it had been, my servants would have fought that I should not be delivered to the Jews."

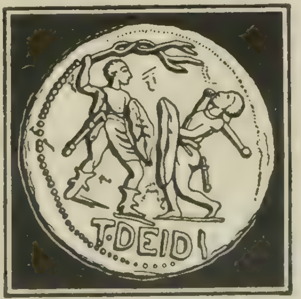
Pilate, therefore, said unto him: "Art thou a King?"

Jesus answered: "Thou sayest that I am a King. To this end was I born and to this end came I into the world that I should bear witness to the truth."

Pilate saith unto him: "What is truth?"

And when he had said this, he went out again to the people and said: "I find no crime in the man."

But the Jews were the more urgent, saying: "He stirreth up the people throughout Judea and Galilee!"



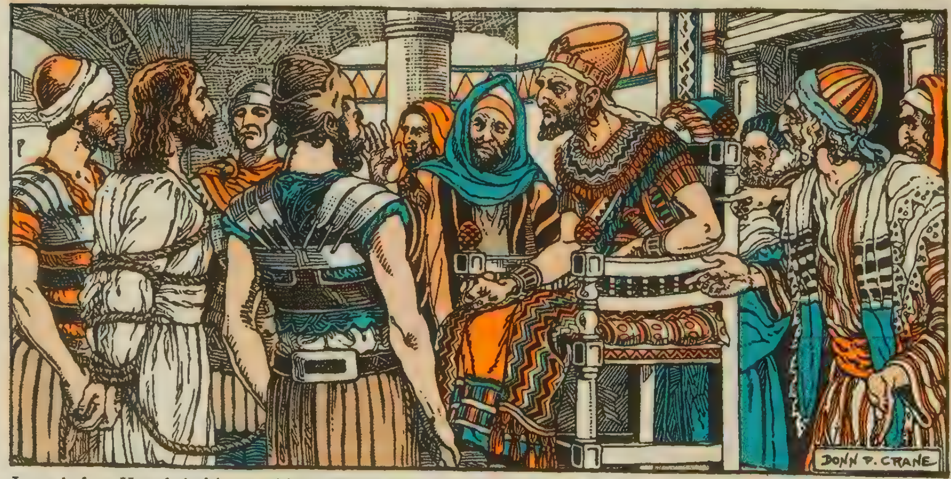
Scourging, the punishment Jesus suffered, as shown on a Roman coin.

Now when Pilate heard that Jesus was a Galilean, under the jurisdiction of Herod Antipas, he sent him unto Herod, who himself also had come up to Jerusalem for the feast. And Herod questioned Jesus, but Jesus answered him nothing. So Herod arrayed Jesus in gorgeous apparel and sent him back to Pilate.

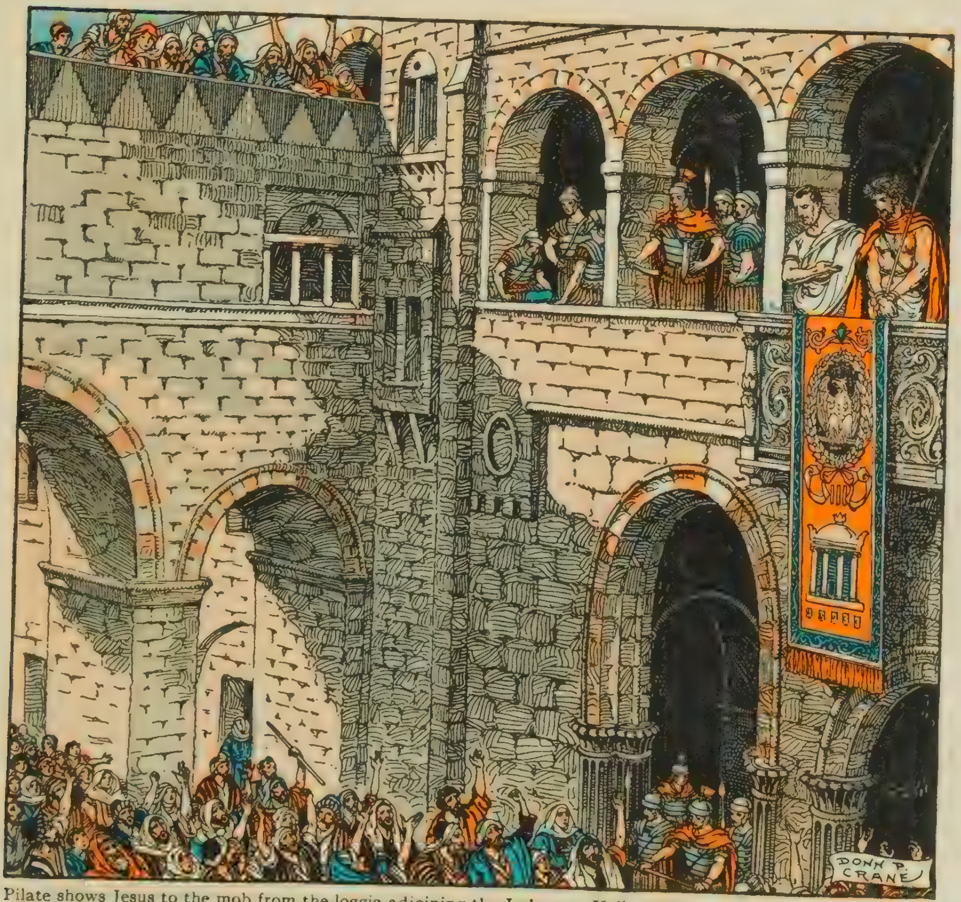
Now at the feast the governor was wont to set free at the request of the multitude, one condemned prisoner, whomsoever they chose. And there was then in the prison a notable robber named Bar-ab'bas. Pilate therefore said to the crowd: "Whom will ye that I release unto you, Barabbas or Jesus which is called Christ?"

But the chief priests stirred up the multitude so that they cried: "Away with this Jesus! Set Barabbas free!"

And Pilate, wishing to content the multitude, released unto them Barabbas. And when the soldiers had scourged Jesus, they led him to the court yard and put on him a purple robe; and they plaited a crown of thorns and put it on his head and a reed in his hand for a sceptre, and they kneeled down and mocked him saying: "Hail, King of the Jews!"



Jesus before Herod An'tip-as whither Pilate sent him on discovering he came from Herod's province, Galilee.



Pilate shows Jesus to the mob from the loggia adjoining the Judgment Hall. All through history in every nation, great leaders of thought like Jesus have stood alone with the crowd against them. It was not a race of people who condemned Jesus; it was the resistance to progressive thought which has crucified great leaders in every race and age, and still often continues to crucify them. Just so the Greeks condemned Socrates. Part of the arch in this picture still exists in Jerusalem and is called *The Ecce Homo Arch*. Adjoining it is a room in which can be seen today a pavement marked for a game by the Roman soldiers of Pilate's palace when they were off-guard. The Jewish council, or San'he-drin, could judge Jesus but only the Roman governor, Pilate, could sentence him.

And Pilate went out again and said to the multitude: "I bring him out to you but I find no crime in him!"

Jesus therefore came out, wearing the crown of thorns, and the purple garment, and Pilate said: "Behold the man!"

And the chief priests and officers cried: "Crucify him! Crucify him!"

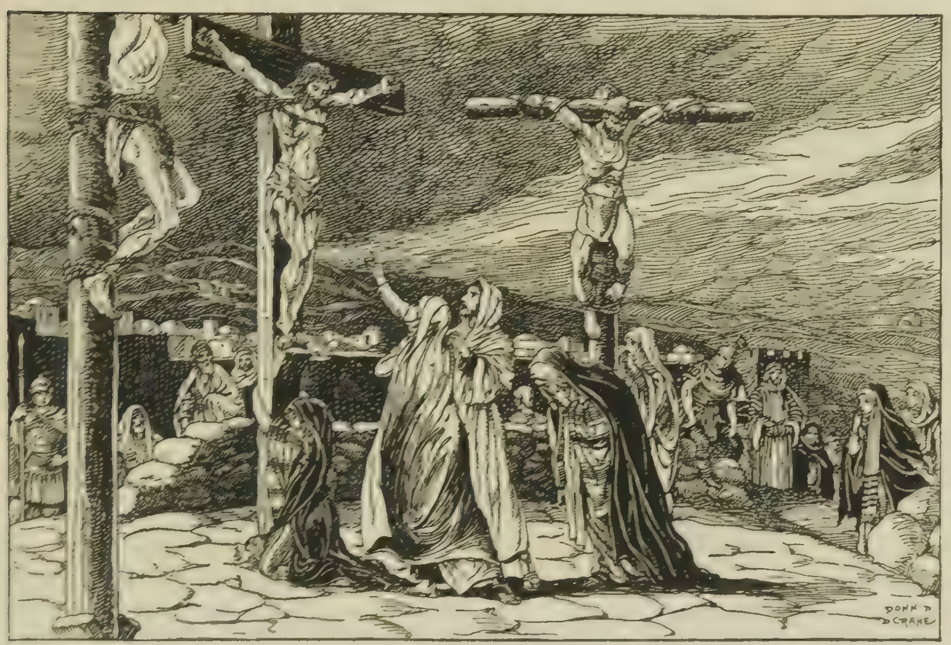
Pilate saith unto them: "Crucify him yourselves!"

And when the Jews had mocked Jesus, they took off the purple robe and put his own garments on him and led him away to be crucified. And they laid hold on one Simon of Cy-re′ne, coming from the country, and made him bear Jesus' cross. And there followed him a great multitude of the people and of women who bewailed him.

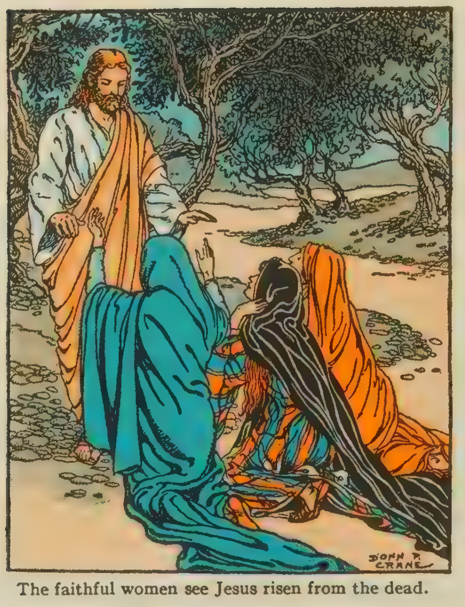
And they brought him unto the place Gol′go-tha, which is, being interpreted: The skull! And they offered him wine mingled with myrrh, but he refused it. And at nine o'clock in the morning they crucified him and cast lots for his garments and wrote his accusation above him: *The King of the Jews.* And with him they crucified two robbers, one on his right hand and one on his left. And they that passed by railed on him, wagging their heads and saying: "He saved others, himself he cannot save! Let the Christ, the King of Israel, come down from the cross that we may see and believe!"

But Jesus said: "Father, forgive them: they know not what they do." And there were standing by the cross Mary, the mother of Jesus, with John, his beloved disciple, and some few faithful women. And when Jesus beheld his mother, who had held such high hopes for his future, now standing bowed with sorrow, his heart yearned to comfort her and he said, "Woman, behold thy son!" and he said to John: "Behold thy mother!" And from that hour John took Mary unto his own home and she dwelt there.

Now there came a great darkness over the land, and at three o'clock in the afternoon Jesus cried out and said: "My God, my God, why hast thou forsaken me?" And he said: "I thirst!" So they took a sponge full of vinegar and hyssop and put it on a reed and brought it up to his mouth. When Jesus therefore had received the vinegar, he cried with a loud voice and said: "Father, into thine hands I commit my spirit," and he bowed his head and gave up his spirit.



So ended for the Scribes and Pharisees the life of Jesus. The last act in that great drama of self-sacrificing love was, for the Pharisees, closed. Once more a great leader of thought, the greatest leader this time that the world had ever known, had found the crowd against him and cried to dull ears his glorious invitation to all men to wake up out of their dream of materialism and sorrow, and find their true selves as the vigorous, loving, joyous sons of God. The good news of love and brotherhood in obedience to the spirit of love, which is God in the human heart, had again been refused by men. But for the faithful watchers who took the body down from the cross and laid it in its rock-hewn tomb, there was another ending. Mary Magdalene and other women coming on Sunday with spices to anoint the body, found the tomb of Jesus empty. Their master had risen! He had proved that life is deathless. He had risen from the dead!



The faithful women see Jesus risen from the dead.

And the women departed quickly from the sepulchre with awe and great joy: and as they ran to tell his disciples, behold, Jesus met them saying: "All hail!" And they came and held him by the feet. Then said Jesus unto them: "Be not afraid. Go tell my brethren that they go into Galilee and there shall they see me."

But behold, some of the soldiers who had been set to watch the tomb, came into the city and told the chief priests all that was come to pass. And when the chief priests had taken council with the elders, they gave large sums of money unto the soldiers saying: "Say ye, his disciples came by night and stole his body away while we slept." So the soldiers took the money and did as they were told; and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them. And Jesus came and spake unto them saying: "All power is given unto me in heaven and in earth. Go ye and teach all nations, baptizing them in the name of the Father and of the son and of the holy spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even unto the end of the world."

And while he blessed them, he disappeared from their sight and the disciples returned to Jerusalem with joy, and were continually in the temple, praising and blessing God.

VI

Christianity Conquers the Empire

(29 A.D.—313 A.D.)

Paul, a Soldier of Christ

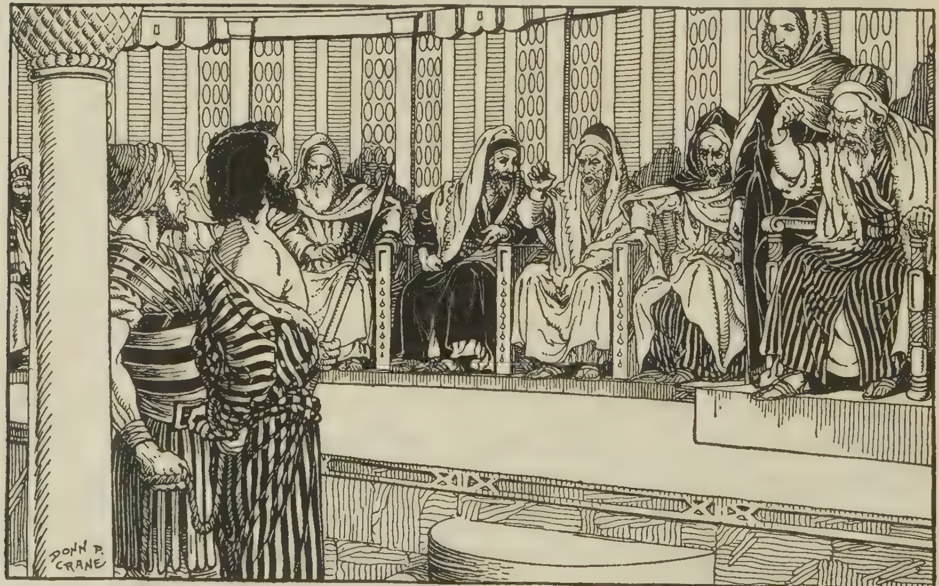
Such experiences as the disciples had had, had left impressions so deep that they could never forget them. Returning to Jerusalem with Mary, the mother of Jesus, and certain of his brothers who had now accepted his teachings, they spent some time in retirement, readjusting their thoughts.

Their Master's life had been glorious, attended by so many incidents unusual in the extreme, his personality had been so vital, so loving and so strong,—what would they do without him? They idolized him, they worshiped him. His spirit of love, and purity, and utter trust in God had healed men of sin and trouble, and now, in that same spirit, they, too, must go forth in his name and redeem mankind from evil; but more and more the disciples set Jesus himself apart and made him fit into that ancient, traditional, national conception of a Messiah, from which they had never parted, for all the attempts of Jesus to make them understand. The naturalness and simplicity of the Jesus who had walked the earth in their company, vanished in their thoughts into a vivid picture of a heavenly Messiah sitting at the right hand of God. This heavenly Christ would return to earth and establish the Kingdom for Israel; therefore they must go forth and prepare the hearts of men to make them worthy of his coming.

Soon they appeared again, teaching in the temple, healing sin and sickness, and gathering great crowds to them. Their followers sold their possessions, owned all things in common and ate at a common table. The leaders were Peter and John, and James, the brother of Jesus, with Bar′na-bas, a Jew from Cyprus, and Stephen, a man full of faith.

Now the chief priests had thought that by killing Jesus, they would stamp out the faith he had taught, yet here it cropped out again, claiming greater numbers than ever! In their rage, they seized Peter and John, tried them before the San'he-drin, and caused them to be flogged; but in spite of all they had suffered, the disciples boldly came and preached in the temple daily. And those who denied that Jesus was the Messiah likewise denied all he taught, while those who believed that Jesus was the fulfilment of ancient promises, accepted what he had said, convinced that he had revealed to men the whole glorious nature of God, and the glorious possibilities of the man whom God had made. Thus the disciples made much of believing that Jesus was the Christ.

At last the chief priests took Stephen and dragged him before the Sanhedrin, trying him for his life, but as they stared at him steadily, they saw no fear in his face, which shone with a glad inward light like the glowing face of an angel.



Calm and joyous in the conviction of the truth of Jesus' teachings, Stephen faces the San'he-drin while Saul stands by.

Calmly Stephen answered the charges made against him. The mass of Jews he said, had always rebelled against the visions of their greatest men, even against that Moses whom they so deeply revered. "Ye stiff-necked and uncircumcized in heart and ears," he cried. "Ye do always resist the Holy Spirit! Which of the prophets have not your fathers persecuted? And they have slain those men which before foretold the coming of the Just One, of whom ye have been now the betrayers and murderers!"

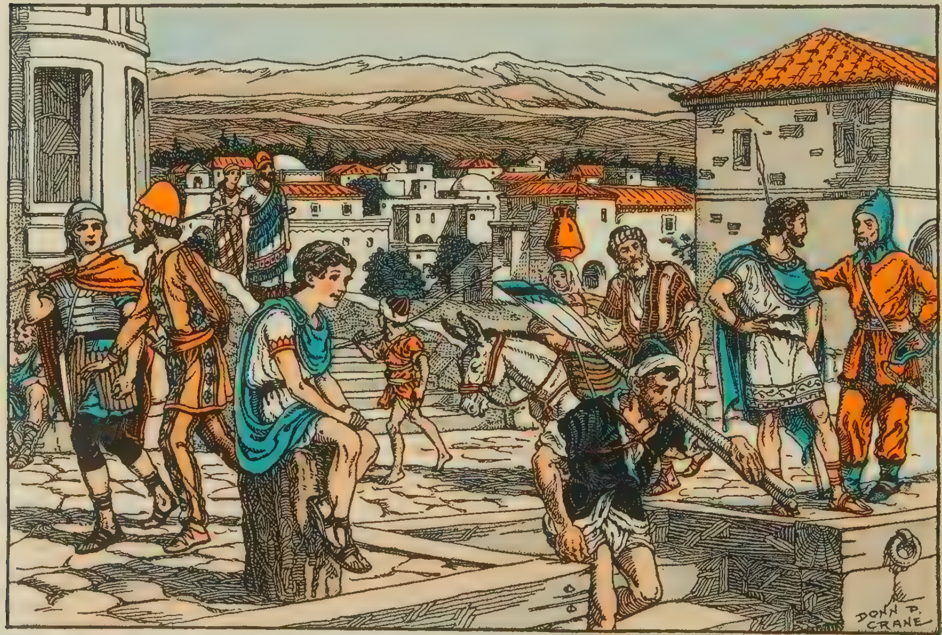
The Council was in an uproar. Men ground their teeth for rage and stopped their ears not to hear. But Stephen, exalted in spirit, never heeded the danger. He kept his eyes fixed wholly on his glowing inner vision; and he cried: "I see the heavens opened and the son of Man sitting at the right hand of God!"

Then the members of the Council rushed on him all together. They dragged him out of the city and stoned him. And Stephen fell on his knees and cried: "Lord, lay not this sin up against them!" And with these words, he died.

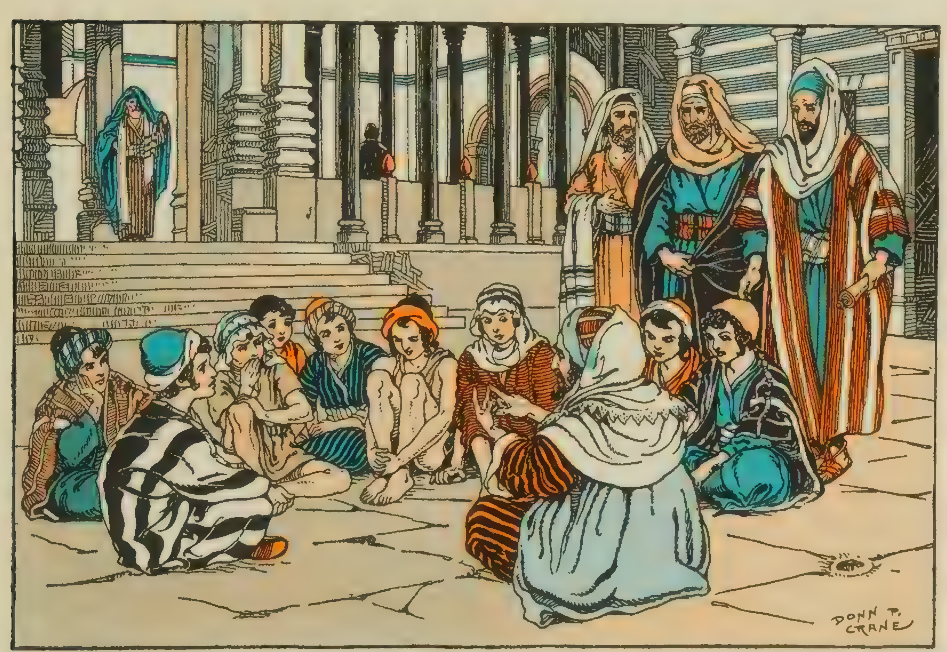
Then the followers of Jesus were persecuted and driven from Jerusalem, and a fiery young man named Saul, a member of the Council who had consented to Stephen's death and stood by and watched the stoning, went searching from house to house, dragging out men and women, seeing them flogged and slain.

This resolute, energetic, vigorous, young fellow was a native of distant Tar′sus, a large and important city far to the north and westward in what was Gentile country. His family were Jews of the Dispersion,—distinguished and honorable people,—his father was a Roman citizen and Saul himself was free-born. True Hebrew though he was in the strength of his moral fibre and the warmth of his feeling for God, he had yet not been brought up in the narrow, ingrowing manner of the strictly Ju-da′ic Jews.

Tarsus was a Gentile city; the streets were swarming with people from everywhere in the world—scholars who had come to attend the great university, sailors and merchants from every corner of earth. Saul as a child, had had Greek and Roman playmates who called him Paul in place of the Hebrew Saul. He could speak Greek as well as he could Ar′a-ma′ic or Hebrew, and among his earliest memories were the great wharves and the sea, inviting dreams of adventure, and enlarging all a boy's outlook with the far, unbounded sweep of their endless succession of waves. Whether he would or no, this young Saul of Tarsus was a Hel′len-is′-tic Jew; the vast expanse of the sea, the crowds of different races thronging the streets of Tarsus, the larger, freer atmosphere of the Hellenistic world were in his heart and soul, no matter how much he prided himself on being a Pharisee.

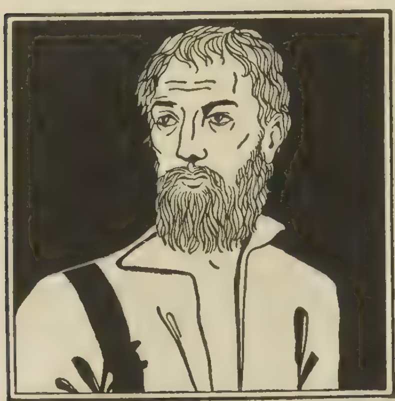


The boy Saul amid crowds of people, barbarian, Scythian, bond, and free,—beholds ships from all the world arrive at Tarsus. His thought broadens and germs of rebellion are sown against the narrow ritual of Phar′i-sa′ic Law.



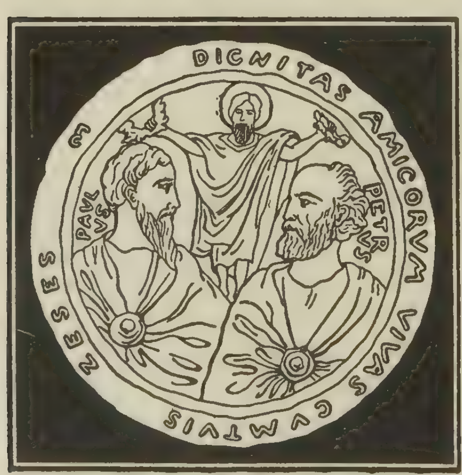
In one of the temple-courts, Saul has his education at the feet of Ga-ma′li-el, most liberal of the rabbis. When Jewish leaders were about to deal violently with Peter and John, it was Gamaliel who said: "Let these men alone, for if this work be of men it will be overthrown. but if it is of God, ye will not be able to overthrow it." Such was Saul's chief teacher. To this day in mosques of the Orient, young men sit in this fashion about teachers, who expound the Ko-ran′, with listeners standing by, and now and then squatting down to join the group of students.

True, he had gone as a boy to be educated in Jerusalem; but his teacher had been Ga-ma′li-el, most liberal of the rabbis. During the ministry of Jesus, Saul had been in Tarsus and had never seen the Master; but after the crucifixion he had returned to Jerusalem to become a rabbi himself. Whole-heartedly he had tried to accept the Jewish system, to think of Jerusalem as the center of the universe, to hold that when the Messiah appeared, all other nations would bow to Judea and be forced to accept the whole of the Phar′i-sa′ic Law; but, try as he would, this young Saul, with the beat of the sea in his heart and the memory of wide horizons lighting his inmost soul, could not adjust himself to the narrow national view. Moreover, in other ways he was feeling the pricks in his spirit and vainly kicking against

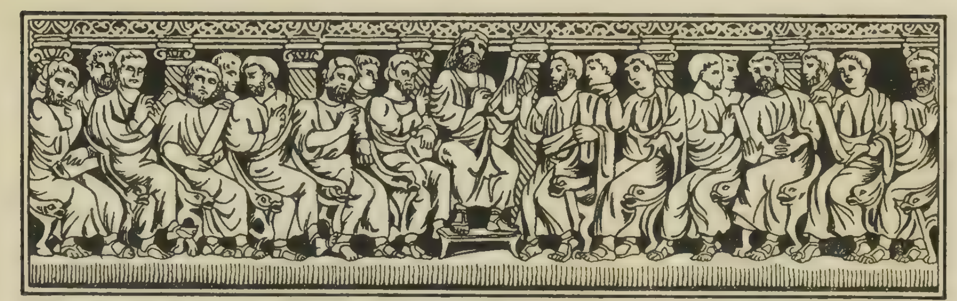

An early portrait believed to be Paul (Catacombs).

them. The Law did not satisfy him,—even to himself he would never have acknowledged this fact. Nevertheless, it was true,—the purity and justice, the knowledge that God is one for which Hebrew religion stood, commanded his deepest devotion; but keeping the whole Mo-sa′ic code with its non-essential rites,—laws about unclean meats and what one might do on the Sabbath, had in the mind of Saul no actual connection with that nobility of soul for which he inwardly yearned. Even the very essentials of Moses' Ten Commandments were stated as "Thou shalt nots."—Don't do this, don't do that! Paul was secretly longing for a positive inspiration to *do* and not to *don't*.

A doer he certainly was, devoted with all the strength of his vigorous, active soul to whatever at the moment he deemed worthy of his zeal. For that reason he gave himself now to protecting his ancient faith which he believed was threatened by the growth of this new creed. Yet breathing out threatenings and slaughter, he secured letters from the High Priest and set out for Damascus to search for Christians there and bring them back with him bound.


DIGNITAS AMICORVM VIVAS CVM TVIS ZESES
PAVL VS
PETR VS
Jesus blesses Peter and Paul. A 3rd cent. glass communion cup from the Catacombs, underground burial places where Christians worshiped to avoid persecution.

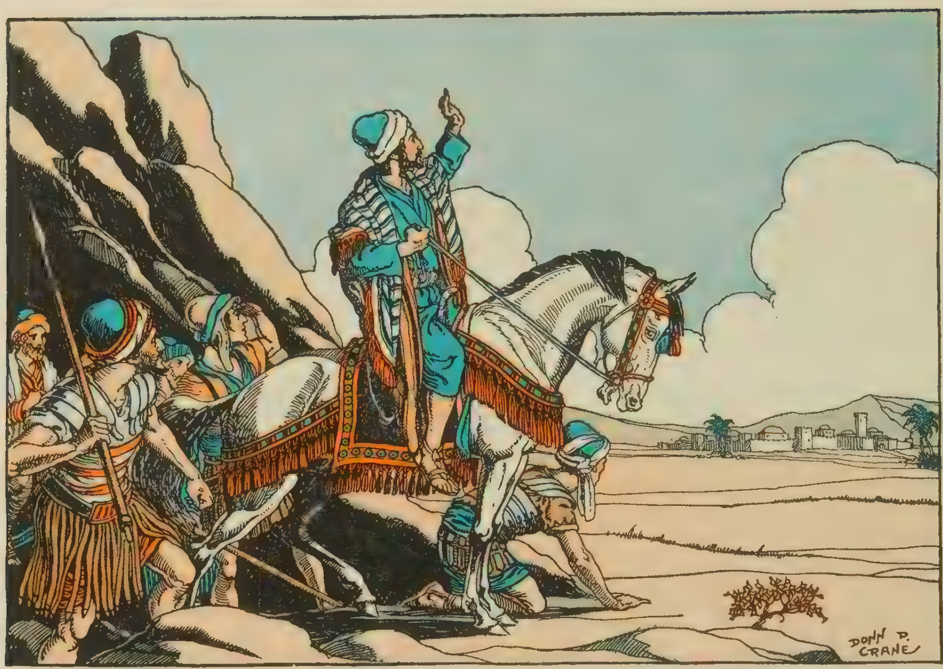
Coming down from the mountain ridge, he crossed the plain of Es′dra-e′lon beyond which Nazareth lay, the



Jesus and the Twelve Apostles in chairs with arms shaped as dolphins. A 4th century sarcophagus from Rigneiux-le-Franc, now in the Louvre. Fish were a symbol of the early Christians because the Greek word for fish was formed by the first letters in the statement, "Jesus Christ, Son of God, Saviour."

city whence Jesus had come. What was there about that man Jesus? Stephen had been his follower, and Saul could never forget the light on Stephen's face,—Stephen dying so calmly and praying for those who slew him. What was it all about? What gave the man his strength, his courage, and inward joy? And those other men and women whom Saul had been persecuting,—sometimes he came upon them eating at their common table, rich and poor alike. Sometimes he found them in the midst of loving service to one another. He had seen them when their faith was on trial, being flogged, or shut up in prison, or even sentenced to death, but always, whatever they did, in any situation, they had that exalted joy, that sense of something glorious that had come and uplifted their lives.

What was it all about? He had pondered the question so often. He had no joy in his life, no warmth and sunshine like that. Vainly trying to keep the details of Mosaic Law had not brought him that inspiration. What was it all about? Crossing the River Jordan 700 feet below sea level, he entered the dark and solemn gorge of the gloomy, breathless Yar′muk, like the valley of the shadow of Death. Tediously he climbed. Life under Pharisaic Law was as gloomy and oppressive as that dark and stifling canyon, as narrow and restricted as those overwhelming walls.



Leaving the gloomy valley, as narrow and cramping as Phar'i-sa'ic Law, Paul emerges into the bright light of noon.

Suddenly he emerged, he came up out of the valley into the bright light of noon; he stood on a high plateau where the wind blew and the sun shone, and there in the distance Damascus lay, a rich and luxuriant oasis, blooming green and fruitful beneath the glistening white of Mt. Hermon's fields of snow. And all at once on his darkened soul there likewise burst a light. The climax had come, the crisis of all his long-repressed yearnings. There shined round about him a light and he fell to the earth and heard a voice saying unto him: "Saul, Saul, why persecutest thou me?"

And he said: "Who art thou, Lord?"

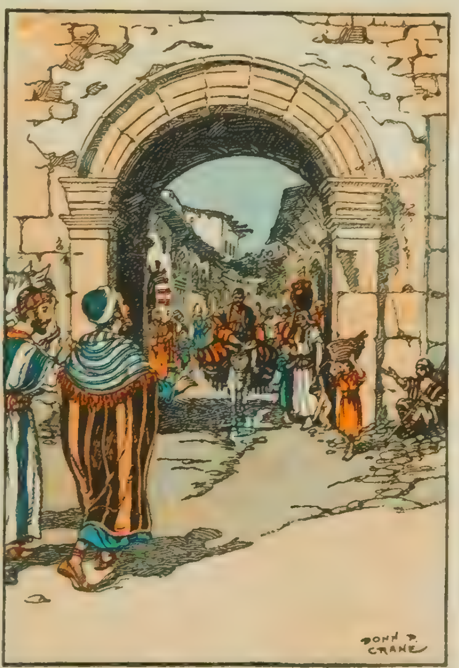
And the Lord said: "I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks."

And Saul trembling and astonished said: "Lord, what wilt thou have me to do?"

And the Lord said: "Arise and go into the city and it shall be told thee what to do!" And so vivid had the vision been, so brilliantly illumining, that Paul was struck blind; his followers must needs lead him to a house in the Street called Straight; and there for three days he stayed, neither eating nor drinking, but thinking of what had occurred, and letting it sink in deeply and penetrate his whole soul.

The light of the glorious gospel of Christ had shone unto him! That uplifting inner joy, that quickening, pulsating urge, that invigorating spirit which is the presence of God within the hearts of men,—this had come to him too,—Jesus himself had revealed it! Saul was free at last, free from the bondage of the Law. He was free through love alone, through such love as Jesus had felt, and not through fear of punishment or by the aid of rules, to develop his best capacities, to live a noble life,—to serve mankind for the joy of it and not for rewards and punishments! It was like being born again. Saul was indeed a new creature! Never did he doubt but that Jesus himself had appeared to him and commissioned him to go forth and preach this glorious news to all the nations of earth!

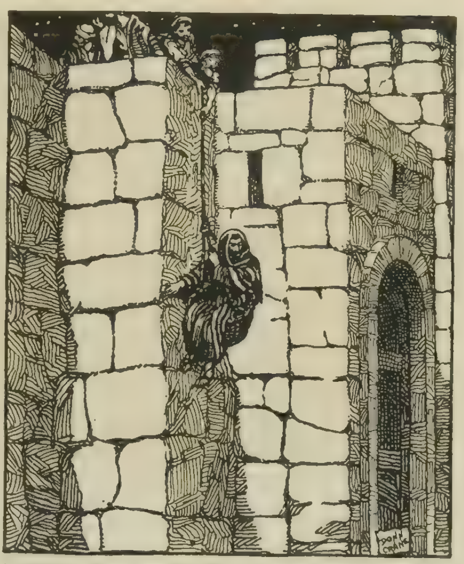
When his sight had been restored, Saul went off alone to Arabia, to digest his one great moment and to put on his whole armor as a fighting soldier of Christ.



Paul is led into Damascus through the Gateway of the Street called Straight. Arch from a photograph. Crooked streets are the rule in the Orient, and a straight street so unusual as to give the street its name.

Who was better qualified than he to carry the truth to the Gentiles? He knew Greek thought and feeling. He had lived from his birth in the midst of it. And how broad had been Jesus' own vision, how Greek as well as how Hebrew! Grace, graciousness, gracefulness, had come into life through Jesus,—ease, spontaneity, naturalness, dignity, simplicity,—how the Greeks loved these qualities and likewise how Jesus loved them! The Law had come by Moses but grace and truth came by Jesus! Jesus would have made an art and not a science of living. He would have had men master the few necessary rules as an artist masters technique, and then express beauty in life through the inspiration of love, as an artist creates a statue, ever acknowledging God as the source of that inspiration. And freedom,—how the Greeks loved it, but likewise how Jesus loved it, the freedom, not of license which is capable of all ugliness, but the freedom of perfect self-mastery needing no outward compulsion to bring forth the fruits of beauty. How the Greek needed the Jew and how the Jew needed the Greek! They were not at enmity as they thought. Only the worst in each was at odds with the other—the best in each completed and rounded out the other, and both found fulfillment in Christ. The Greek needed Hebrew uprightness, love of moral values, and warm living sense of God—the Jew needed Greek love of beauty, of freedom, and of truth. There shall be neither Greek nor Jew, but Christ is all and in all,—so Paul continued to muse. And the urge of his deep consecration and loyalty to Jesus settled down in his heart into a steady flame.

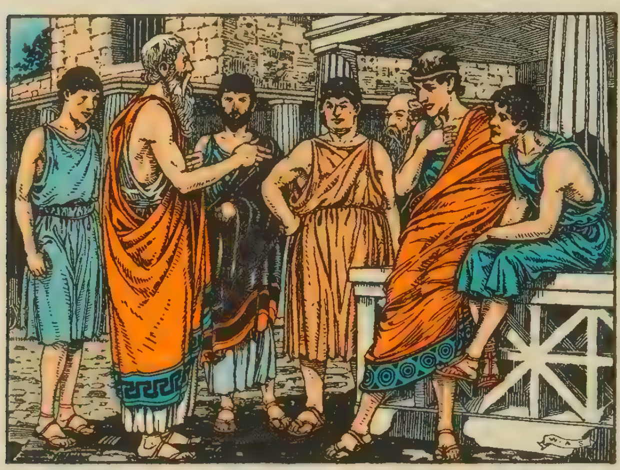
He came back to Damascus to preach for three years in Jesus' name; but when the Jews of Damascus saw this man who had come to their city to persecute the followers of Jesus, actually publicly preaching that Jesus was the Christ, they were infuriated and took counsel together to kill him, watching the gates day and night to seize him as he went out.


Paul's disciples lower him from the ancient city-walls in a basket and he escapes from Damascus by night.

So Paul's disciples secretly let him down in a basket over the city wall and he escaped to Jerusalem.

Now Peter and John and James, the brother of Jesus, the head of the Church in Jerusalem, could not really believe that Paul had been converted. Not until their friend, Bar′na-bas, interceded with them, did they listen to Paul's story and give him the right hand of fellowship. Thereafter, Paul boldly preached in the temple, but the Jews in a rage sought to slay him; so the brethren took him to Caes′a-re′a and sent him back to Tarsus.

For seven years henceforth, in the city of his birth and the country round about, Paul was to work out the problem of how to present the teachings of Jesus to the Gentiles. The mass of common Greeks still clung to their ancient faith. Fear of the gods oppressed them and death offered no relief because it was held to be the end of all existence or the entrance to a shadowy, colorless kingdom under the earth. Many thought Fortune, Fate, or Chance was the ruler of human destiny, but the most cultured and thoughtful who had long since ceased to believe in the gods of Mt. Olympus, were seeking a reasonable faith that would satisfy the deepest religious necessities of man's soul. Six hundred years before Christ, Xe-noph′a-nes had said that there was one God only, and that he could not be represented in human form because he is "all sight, all mind, all ear, and without effort rules everything by thought."

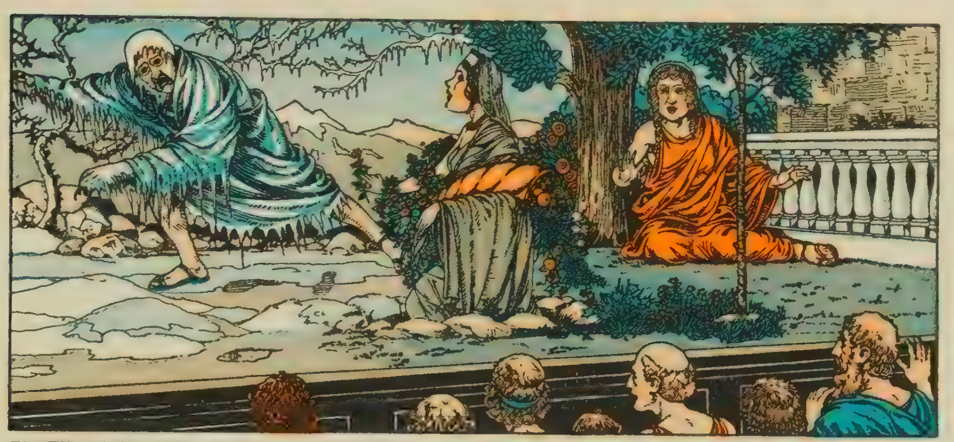


A Sto′ic philosopher on the street corner in Paul's day, tells the common people that *Divine Reason* is their Creator and urges them to be modest, faithful, sublime, unterrified, dispassionate, tranquil. But he appeals only to their intellects. His God remains a cold and distant theory. His words leave men unresponsive and still religiously hungry; for he says nothing about love, joy, hope, exaltation of spirit and the power over evil that come from being one with God. Men groping for these vital religious experiences of *feeling* turn from the philosophies of intellect to the mystery religions.

The most serious attempts to meet the religious needs of the age were in the philosophies of Ep′i-cu-re′an-ism and Sto′i-cism. For the Ep′i-cu-re′an, truth consisted in what one could feel, hear, and see, and the universe was governed by purposeless, unintelligent motions of matter; but to the Sto′ic the primary thing was Reason or rational force, the force of intelligent thinking. This Log′os, or Divine Reason, was God giving life to the world. All that happened therefore, must be in accordance with reason, and the only evil was the deeds of men who neglected to live reasonably.

In the days of Paul, Stoicism was the finest and most widely accepted philosophy of the Gentile world, and its preachers on the street corners, telling men that Divine Reason was their Creator and dwelt in their hearts, and that they should live rationally, in harmony with one another, modest, faithful, sublime, unterrified, and tranquil, choosing good and not evil, were giving philosophy, once the possession of the most educated only, to the common man of the streets. Nevertheless, their God remained a cold intellectual theory, by which men could neither warm their hearts nor fire their spirits. Philosophers all ignored *feeling* as a key to the soul of man.

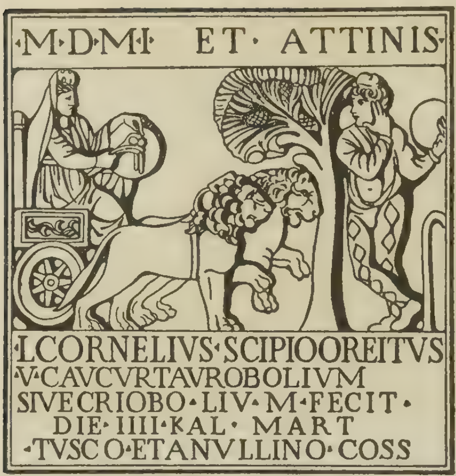
Those Gentiles who wished to *feel after* God rather than



The El′eu-sin′i-an Mysteries attempt to meet the needs of those Gentiles who are sincerely seeking to *feel* as well as to ***think*** after God. As the candidates witness the dramatic presentation of the triumph of Spring over Winter in the rising of Mother Earth's daughter, Per-seph′o-ne, from the underground realms of the dead, to which the god Ha′des has dragged her (Vol. III, 133), they actually *feel* an exalted sense of the triumph of Life over Death, the victory of joy over sorrow and man's unity with Life. Purity was demanded in candidates for these mysteries; the Emperor Augustus was initiated, but the Emperor Nero was so base that he dared not apply for admission. The Eleusinian mysteries were the noblest of these faiths of *feeling*. Paul recognized man's necessity for *feeling* as well as *thinking* after God (Acts 17:27), and while he could talk the philosophy of Christianity with the best of the intellectuals, as in his address at Athens, he frequently referred to his teachings concerning the Christ as the true *mystery*, revealing man's unity with God and the certainty of eternal life. I Cor. 2:7, Eph. 3:3, 4.

to *think after* Him, went not to the philosophers, but to the mystery religions which offered through their emotions to bring them in touch with the gods. Many of these strange faiths merely roused a religious frenzy by orgies of dancing or drinking; but the El′eu-sin′i-an Mysteries appealed to an honest, humble, genuine desire to be uplifted in spirit, to feel the presence of God, and to know that life is eternal.

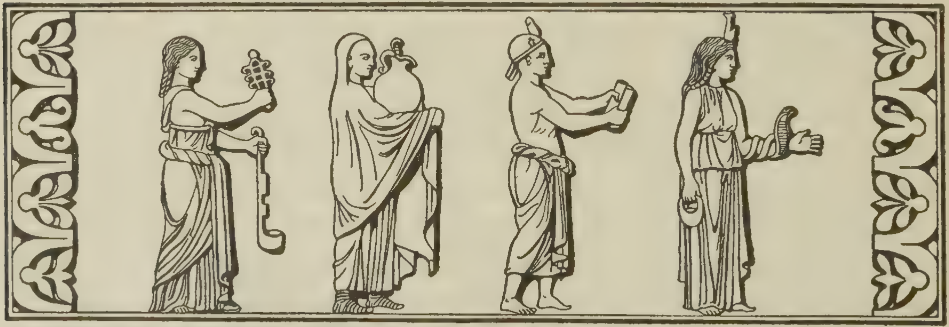
Applicants for initiation, exalted in heart by a series of purification rites accompanied by prayer and fasting and vows to be pure of soul, marched from Athens to E-leu′sis, bearing the sacred symbols of De-me′ter, Mother Earth, and the climax of their emotions came when a great religious drama was impressively presented in the hall of the rites at Eleusis. The story of Per-seph′o-ne rising from the realm of the dead, to greet her mother Demeter, and bring Springtime back each year to vanquish the death of Winter, made them *feel* an exalted sense of the triumph of Life over Death, the victory of joy over sorrow, and man's unity with Life.



Less noble than the El′eu-sin′i-an Mysteries, was the Oriental mystery of Cyb′e-le, the Phrygian earth-goddess, and At′tis, her husband, who dies in Winter and comes to life in Spring. This religion, like the Egyptian mystery of Osiris and Isis, the Greek Aphrodite and A-do′nis, and the Babylonian Ish′tar and Tam′muz, promised eternal life to the initiated by bringing them into communion with a god who had conquered death, but all these religions roused material sensation and emotional frenzy, rather than genuine joy, hope, and exaltation of spirit. This bas-relief of an altar to Cybele, the Magna Mater and Attis was found in Italy. It represents Cybele in her chariot drawn by lions roaming a forest in search of her beloved Attis who stands behind his sacred tree, the pine. (Villa Albani, Rome).

Paul seized on such truth as there was in all contemporary Greek thought, explaining Christianity in terms the Gentile could understand, and his listeners understood him in their varying degrees.

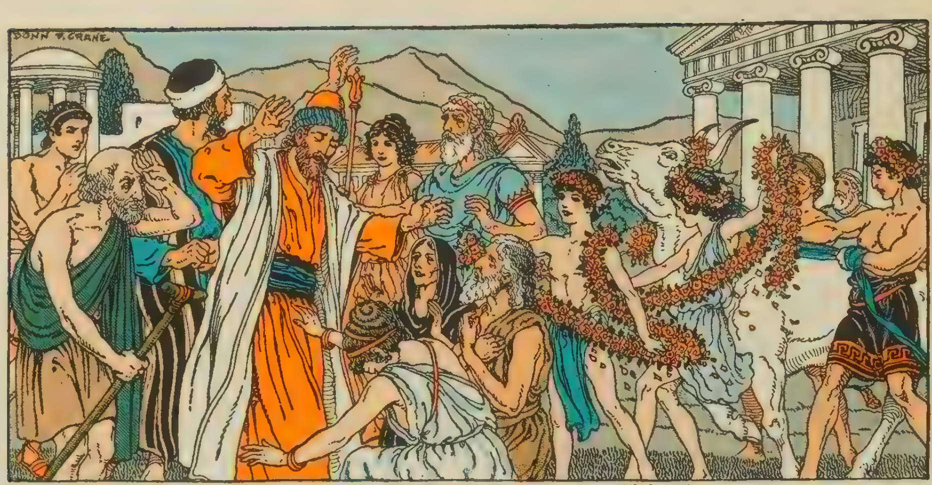
Now when Paul had been seven years in Tarsus, his friend Barnabas, who had been sent by the Jerusalem apostles to see that Christians were correctly taught in the neighboring city of Antioch-in-Ci-lic′i-a, asked Paul to come and help him. Perplexing problems had risen. Jewish Christians did not wish to eat with Gentiles,—according to Pharisaic law it rendered them unclean. This prejudice had to be met with the gospel of brotherhood. For two years Paul stayed at Antioch. There was plenty of work to do.



A procession in the Egyptian mystery of I′sis, who twice brought her dead husband O-si′ris to life. (See Volume I, page 101.) A priestess leads the procession, in her right hand the sacred vessel of Isis, on her left arm the Egyptian serpent. Next comes the holy scribe with the sacred book, a prophet with a jar of Nile water, and a girl with a spoon, and sistrum, or sacred rattle. Candidates for initiation into the Isis and Osiris mystery were conducted through a series of scenes in the temple depicting the experience of death, the abode of the blessed after death, and the glory of standing in the presence of the gods. From a bas relief found at Rome.

But now Paul's great dreams of carrying Christianity wider afield, impelled him at last to start on his first great missionary journey. In a little wooden sailing vessel, he and Barnabas set out, and with them went John Mark, Barnabas' young cousin, recently come from Jerusalem. The three crossed the island of Cyprus from one end to the other, then went over to Per′ga in the low Pam-phyl′i-an coast-land. Here the young Mark turned back. His devotion was not sufficient to carry him through to the end, but the older men went on, far up into the mountains, to Antioch-in-Pi-sid′i-a. Paul offered Christianity first in the plain little Jewish Synagogues, conspicuous for their simplicity among the splendid buildings of a Graeco-Roman world; but whenever the Jews cast him out, he carried on his work through the Gentiles. From Antioch and the neighboring city, I-co′ni-um, Paul and Barnabas were driven by mobs aroused by the Jews, and so they came to Lys′tra.

Wherever the two apostles went, they preached and healed the sick, and in the streets of Lystra, Paul perceived a lame man, who had never walked from his birth, and seeing that he had faith to be cured, Paul said to him loudly: "Stand on your feet!" The cripple, therefore, sprang up and began to walk about. Then the crowd, thinking that no mere human being could have wrought such a cure, began to shout: "The Gods have come down to us in human form!" They called Barnabas, Zeus, and Paul, Hermes, and the priest of the temple of Zeus came with crowds of people to the gates, bringing bulls and garlands, to sacrifice to Paul and Barnabas. It was Paul's first great battle with those who thought his works supernatural and refused to recognize him as a simple, every-day man, revealing the splendid capacities that lay in every man, whose spirit had found its own power through knowledge of the goodness of God. And he and Barnabas rushed into the crowd, tearing



Paul and Bar'na-bas, with difficulty restrain the crowd at Lys'tra from worshiping these two honest men as gods.

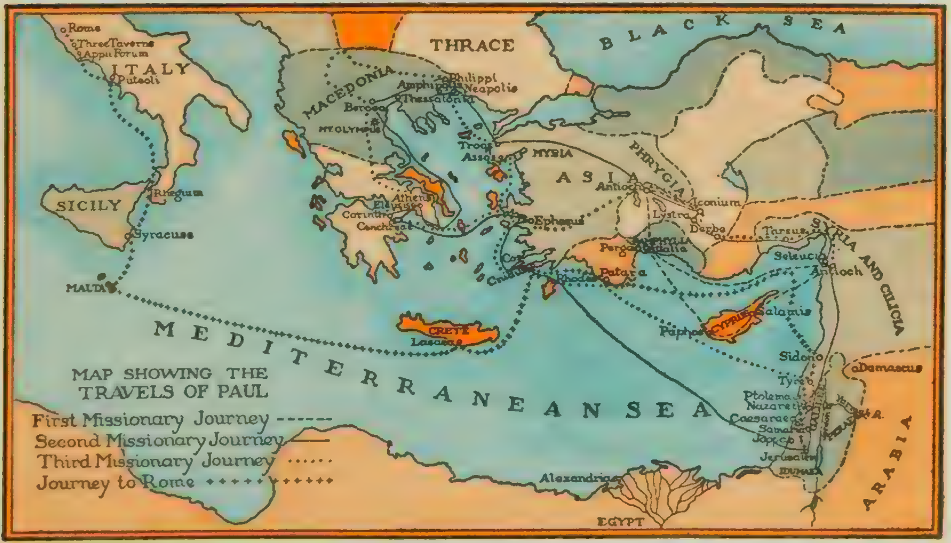
their clothes and shouting, "Friends, why are you doing this? We are only human beings like you and we bring you the good news that you should turn from such follies to a living God who made heaven and earth, the sea and all that they contain!"

Then the people, stirred up by Jews from Antioch and I-co'ni-um, stoned Paul and threw him out of the city supposing that he was dead. Howbeit as his disciples stood round about him, Paul rose and went on to Derbe, and from there he turned back again, resolutely revisiting the cities that had driven him out. So he returned to his starting point, Antioch-in-Ci-lic'i-a, having been gone two years and traveled 1400 miles.

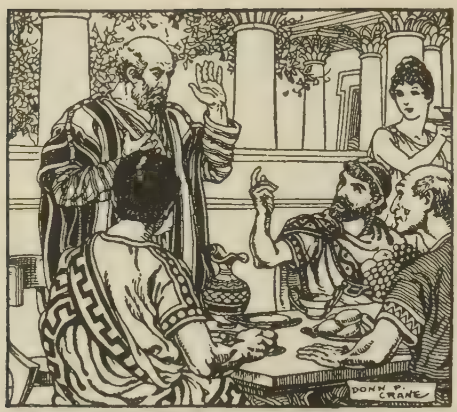
The internationalizing of Christianity was by no means an easy task. Certain Jewish Christians, who looked on the teachings of Jesus as merely a new chapter in the history of Judaism, now insisted that all Christians must keep the Mosaic Law, circumcision, observing Sabbaths, eating only such meats as Mosaic Law declared clean. The controversy was bitter. Paul and Barnabas had to go to Jerusalem, taking with them the Gentile Titus, who, the Jewish

Christians insisted, must be circumcized. Paul fought for his principle of freedom with all the strength of his spirit, and at last Peter, James, and John agreed,—Paul should preach Christ without circumcision to the Gentiles, and they would preach in Jerusalem, and there conserve the Law.

Not long after this, Peter paid Paul a visit at Antioch, and being swept along by the new atmosphere of freedom which prevailed among Antioch Christians, the generous impulsive Peter sat down and ate with the Gentiles. The Jewish Christians were horrified,—Peter was breaking the Law! They brought pressure to bear on James, the head of the Jerusalem Church, till he sent a delegation to Antioch to make a protest to Peter. Peter yielded to their arguments, refused to eat with the Gentiles, and carried all the Jews, even Barnabas, with him. Another real crisis had come in Paul's battle for the freedom of the gospel. Vigorously he protested. Publicly, before all, he sharply rebuked Peter, and so brought the Jews back again to his liberal point of view.


MAP SHOWING THE TRAVELS OF PAUL
First Missionary Journey ------
Second Missionary Journey ——
Third Missionary Journey ......
Journey to Rome ++++++++++
Rome
Three Taverns
Appii Forum
ITALY
Puteoli
Rhegium
SICILY
Syracuse
MALTA
MEDITERRANEAN SEA
THRACE
MACEDONIA
Philippi
Amphipolis
Neapolis
Thessalonica
Beroea
MT. OLYMPUS
Troas
Assos
MYSIA
Athens
Eleusis
Corinth
Cenchreae
CRETE
Lasaea
BLACK SEA
ASIA
PHRYGIA
Antioch
Iconium
Lystra
Derbe
Ephesus
Perga
Attalia
Cos
Cnidus
Rhodes
Patara
Tarsus
Seleucia
Antioch
SYRIA AND CILICIA
CYPRUS
Salamis
Paphos
Sidon
Tyre
Damascus
Ptolemais
Nazareth
Caesarea
Samaria
Joppa
Jerusalem
IDUMAEA
ARABIA
Alexandria
EGYPT

Paul's three missionary journeys were to countries influenced by Greek thought; his final journey was to Rome.



Influenced by Jewish Christians, Peter refuses to eat with Gentiles. Paul had to struggle on the one hand with those who were bound by unimportant details of the Law, and on the other hand with those who interpreted his struggle for freedom as an occasion to be licentious and indulge all sorts of sins. "In Jesus Christ, neither circumcision availeth anything nor uncircumcision," he cried, "but *faith* which worketh by *love.* For brethren ye have been called unto *liberty*, only use not liberty *for an occasion to the flesh* but by love serve one another. For all the law is fulfilled in one word even in this: Thou shalt love thy neighbor as thyself."

After this trouble with Peter, Paul purposed to start out on a second missionary journey. Barnabas wished to take his cousin, young Mark, along again, but Paul remembered how Mark had deserted them before and he would not consent to his going. The two men differed so sharply that at last they separated. Barnabas took Mark and sailed for his old home Cyprus; but Paul selected Silas and set out for the mainland of Greece, carrying Christianity, the Hebrew gift to the Greeks, over almost exactly the same route followed by Alexander the Great, when he had come bearing Greek culture and civilization to the Jews. At Lystra young Timothy, the son of a Jewess and a Greek, joined the party of Paul, and at Tro′as, Luke, a Greek physician from Phi-lip′pi, was likewise added to the group. Thus they went on to Philippi, and Paul found himself at last actually in Macedonia and on the mainland of Greece.

There was no synagogue in Philippi, but Paul and his followers preached at the Jewish praying place outside the city gates. Many converts were added, but a slave girl, practicing magic, annoyed Paul by following him and publicly approving him as though he and she were both engaged in the same sort of business. Luke wrote what occurred in his diary.

"Once as we were on our way to the praying place," he wrote, "a slave girl met us who had the gift of ventriloquism and made her masters a great deal of money by her fortune-telling. This girl would follow Paul and the rest of us crying out: 'These men are slaves of the Most High God and they are making known to you a way of salvation.'

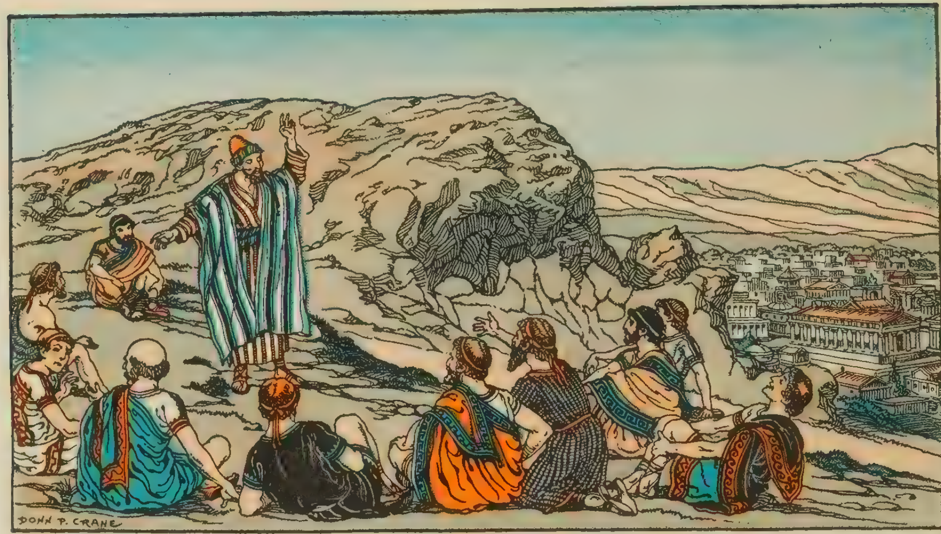
"She did this for a number of days until Paul, very much annoyed, turned and said to the spirit of evil that possessed her: 'In the name of Jesus Christ, I order you to come out of her.' And the girl was brought to herself and instantly changed in heart. But when her masters saw that their hope of profit from her was gone, they seized Paul and Silas and dragged them before the chief magistrates in the square.

"The crowd also joined in the attack and the magistrates ordered them beaten and put in jail; so the jailer put them in the inner cell and fastened their feet in the stocks. But about midnight as Paul and Silas were singing hymns of praise to God, there came an earthquake which shook the jail to its foundations. All the doors flew open and the prisoner's chains were undone. The jailer awoke and thinking his prisoners had escaped, drew his sword to kill himself, but Paul shouted: 'Stay! We are here!' Then the jailer, calling for lights, rushed in and fell trembling at the feet of Paul and Silas, saying, 'What must I do to be saved'?

"And Paul and Silas said: 'Believe in Jesus Christ!'

"So they told God's message to him and all his household, and he took them and washed their wounds. And the next day the magistrates let the prisoners go."

Then Paul and his comrades journeyed to Thes′sa-lon′i-ca; but being driven thence, Paul went on to Athens, the center of culture in the world. He had discussions there with the Jews in the synagogue, and in the public square with Epicureans and Stoics, any whom he happened to find. Some said: "What is this rag-picker telling us?" Others said: "He seems to be preaching some foreign divinity." And they used the word *daemon* for *divinity*, as though Paul had used the same word for God that Socrates had used.



Paul before the ancient council of the Ar′e-op′a-gus on Mars' Hill in Athens meets the Greek on his own ground of intellectual philosophy, reasoning as logically as a Stoic, piquing the intellectual pride of these intellectual gentlemen, yet telling them plainly that man is made to *feel* after God if haply he might find him. A statue to the Unknown God has been excavated in Sicily by Professor Mar-ko′ne. It had hair and two ears but no features.

So they brought Paul to the Ar′e-op′a-gus and said: "May we know just what this new teaching of yours is?"

Then Paul stood in the midst of Mars' Hill and said:

"Ye men of Athens, I perceive that in all things ye are too superstitious!" *Superstitious*,—there he struck fire! Such intellectual folk did not wish to be called superstitious! "For as I passed by and beheld your devotions, I found an altar with this inscription: To the *Unknown* God. Whom therefore ye *ignorantly* worship, him declare I unto you!" *Ignorant* applied to Athenians! that word piqued again! "God that made the world and all things therein dwelleth not in temples made with hands, neither is worshiped with men's hands as though he needed anything, seeing he giveth to all life and breath and all things; for in Him we live and move and have our being as certain also of your own poets have said:—'For we are also his offspring!' *"

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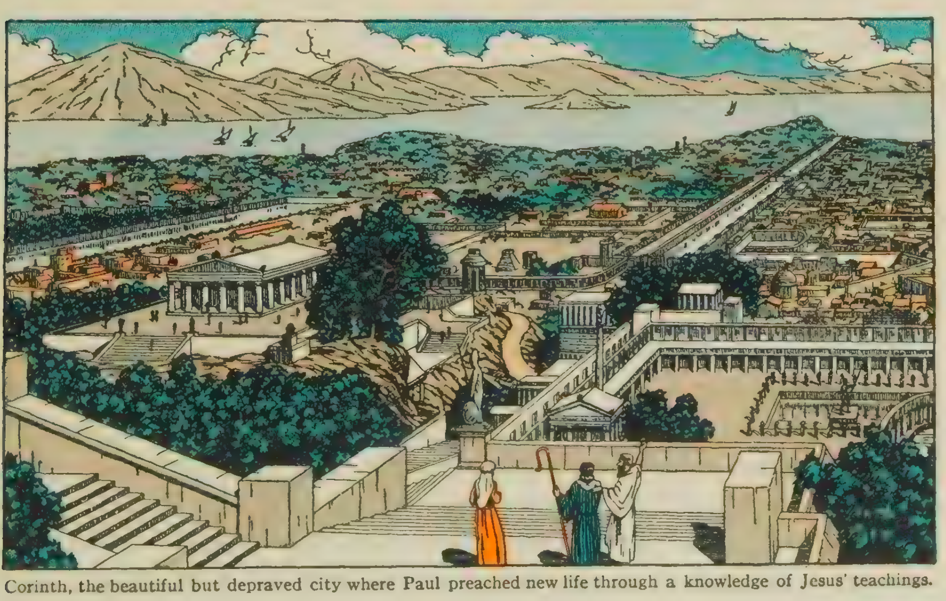
*This quotation is from the Greek poet Aratus (270 B. C.) who lived at So′li near Tarsus, Paul's birthplace.

Good Stoic doctrine all this, but when Paul spoke of Jesus and the resurrection from the dead, some jeered and some few believed. Paul was here among people whose religious sense had been blunted by constantly hearing new teachings to which they gave no more heed beyond momentarily satisfying the curiosity of their intellects.

Soon Paul left Athens for Corinth, a bustling commercial center where cargoes were transferred across the narrow isthmus on the regular route to the East. From here the throng of sailors would, he knew, carry his message to every part of the world. Paul found comfortable lodgings with Aq′ui-la and his wife Priscilla, Jews recently expelled from Rome by a general decree of Claudius. They were tentmakers like himself, and with them Paul worked at his trade in the spare time left from his preaching. For a year and a half he stayed here, and though the Jews opposed him and accused him to the pro-consul, Gal′li-o, Gallio acquitted him and he worked on at Corinth in peace.



Corinth, the beautiful but depraved city where Paul preached new life through a knowledge of Jesus' teachings.

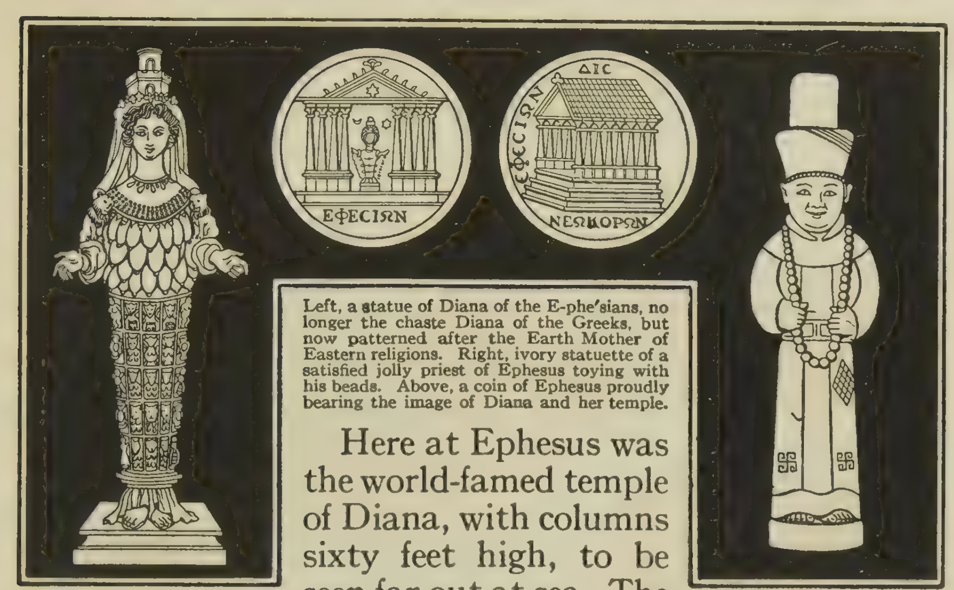
Timothy came to Corinth with news from Thes′sa-lon′-i-ca. The Christians there were complaining, the second coming of Jesus, which Paul had promised them, had been so long delayed; many of their number had died without seeing that glorious day. Paul sat down and dictated the first of his great letters. Let the Thes′sa-lo′ni-ans lead nobler, cleaner lives, have faith in the resurrection of their friends who had fallen asleep, and patiently work and wait for the joy that would surely come. Henceforth, some one of Paul's churches was always needing advice. He dictated many letters, sometimes adding a paragraph in his own big bold handwriting, and always sending warm greetings to his hosts of personal friends. How the man had changed since those days so many years ago when he persecuted the Christians! Now from the depths of his heart, he wrote that marvelous poem on love, so earnest and warmly sincere.

> "Though I speak with the tongues of men and of angels
> and have not love, I am become as sounding brass
> or a tinkling cymbal!"

He had found that out through experience! He knew at last that love was the greatest thing in the world!

> "And though I bestow all my goods to feed the poor,
> and though I give my body to be burned,
> and have not love, it profiteth me nothing!
> Love suffereth long and is kind; love envieth not;
> love vaunteth not itself, is not puffed up;
> Doth not behave itself unseemly, seeketh not her own;
> Beareth all things, believeth all things, hopeth all things,
> endureth all things.
> And now abideth faith, hope, love, these three,
> but the greatest of these is love!"

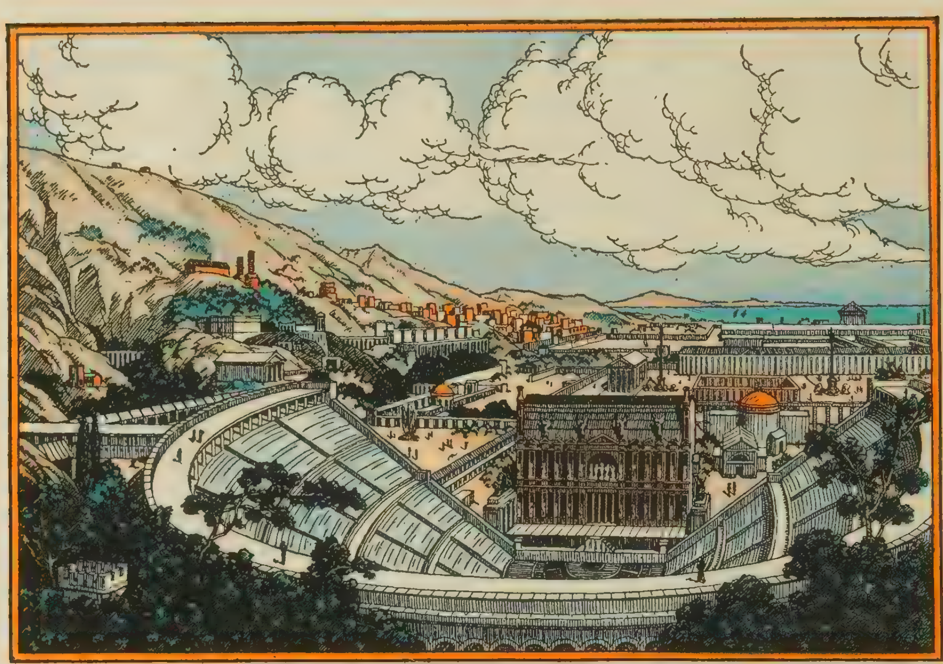
In his second missionary journey Paul traveled 2,000 miles and was gone almost two years, having founded churches at Phi-lip′pi, Thessalonica and Corinth. Nor did he remain long at Antioch-in-Cilicia on his return. Soon he was off for a third time, aiming now at Eph′e-sus, the largest and most influential city he had visited thus far.



Left, a statue of Diana of the E-phe′sians, no longer the chaste Diana of the Greeks, but now patterned after the Earth Mother of Eastern religions. Right, ivory statuette of a satisfied jolly priest of Ephesus toying with his beads. Above, a coin of Ephesus proudly bearing the image of Diana and her temple.

Here at Ephesus was the world-famed temple of Diana, with columns sixty feet high, to be seen far out at sea. The temple was hoary with age, and its ancient image of Diana was said to have fallen from the skies. Every pilgrim to Ephesus took home a copy of that image in terra-cotta, marble, or silver, and the temple attracted a multitude of pilgrims, tourists, refugees, priests, singers, servants, guides, image-makers, and bankers, a wonderful throng, indeed, to carry Paul's message abroad.

From the harbor of Ephesus, a fine colonnaded street led back for a mile to the theater which stood facing the distant bay, and along this street were lecture-halls, libraries, little temples, and the good-sized school of Tyr′an-nus, where Paul taught for two years or more when the Jews cast him out of the synagogue. Following his usual custom, Paul likewise healed the sick and drove the spirit of evil out of many people. Then certain Jewish exorcists, seven sons of the High-Priest Sce′va, thinking the words Paul spoke were a sort of magic formula by means of which they too might drive out evil spirits, called out over a crazy man: "I com-



Reconstruction of the ancient city of Ephesus showing the magnificent theater in the foreground. The riot of the brotherhood of image-makers against Paul took place in the city square just in the front of the theater.

mand you to come out of this man in the name of Jesus whom Paul preacheth!" But the crazy man sprang at them and overpowered them with violence, so they all ran out of his house, tattered, astonished, and bruised. News of this event spread abroad, and people now saw more clearly that Paul did no works of magic, but preached certain simple truths by which he did his great works, and many who had been accustomed to using magic formulae brought their books of magic and burned them in a great fire. And the truth Paul preached went on growing in influence and power.

Then a certain silversmith named De-me′tri-us, who had been making large profits by the sale of his silver images of Diana, grew alarmed lest Paul's power should destroy his thriving business, and he called together the brotherhood of image-makers with other trade-unions, saying:

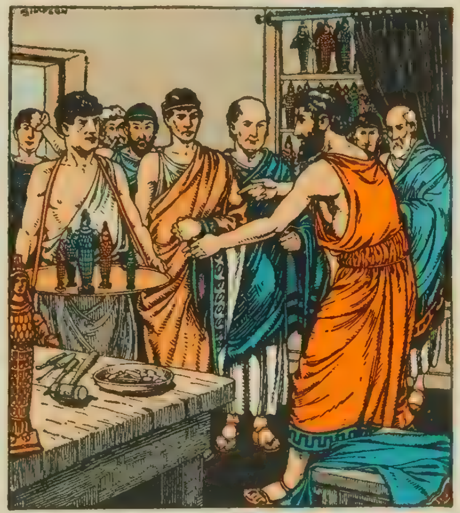
"Men, you know that this business is the source of our prosperity, yet you see that this man Paul has drawn away numbers of people, saying that gods made by human hands are not gods at all! There is danger, therefore, not only that this business of ours will be discredited, but also that the temple of the great goddess Diana will be neglected, and the magnificence of her whom all the world worships will be a thing of the past!"

When they heard this, the mob grew furious and cried: "Great is Diana of the E-phe′sians!"

The commotion spread all over the city and people rushed to the theater, dragging with them two traveling companions of Paul. Paul himself would have gone to the theater to talk before the people, but his disciples would not allow it. Meanwhile the people were shouting some one thing, and some another; for the meeting was in confusion and most of them had no idea why they had come together. And they cried for two hours: "Great is Diana of the Ephesians!"

At last the town-clerk quieted the mob and said:

"Men of Ephesus, who in the world does not know that the city of Ephesus is the Keeper-of-the-heaven-sent-image? As this fact is undeniable, be calm and do nothing reckless! If Demetrius and his fellowcraftsmen have a charge to bring against anyone, there are the courts and the governors; let them take legal action; for we may be charged with rioting because of today's events!"

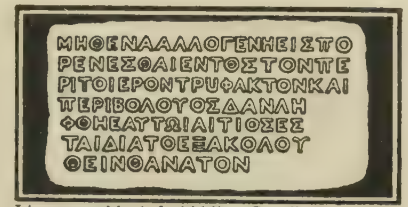


The riot of the image-makers, led by the agitator De-me′tri-us, one of the earliest recorded instances of a labor-union agitating trouble. It is interesting to note that they opposed Paul not because of his religion but solely because they feared that his teaching would spoil business!

With these words, he dismissed the assembly, and Paul quietly left the city. His work there had been done and he longed to go now to Rome, where Christians, scattered from Jerusalem in the persecutions of Stephen's day, had founded a little church. That would indeed be the climax of all his far-reaching adventures, the great imperial city! He even dreamed also of Spain, so far away to the West, 7,000 miles round trip in a little sailing vessel! But he could not go now to Rome because he had decided for a third time to take up a collection from his Macedonian churches for the Christian poor in Jerusalem. There was so much hatred against him back there in Jerusalem. He would carry the collection himself with Luke and some Gentile converts, in order to cement more permanently the unity of the church. All he did at this time was to write the Romans a letter, somewhat formal, perhaps, because he knew no one there, and yet full of warm affection. "I long to see you. When I take my journey into Spain, I will come to you, but now I go to Jerusalem to minister to the poor saints. Pray that I may escape from those in Jerusalem who are disobedient, and that the help I am taking may be well received, that I may come with a glad heart and enjoy a visit with you!"

Paul knew well his danger, as he went on up to Jerusalem. Jewish legalists were saying that he was encouraging even Jews to disregard the Law. Jews of the Dispersion had reported how he was stealing converts away from the synagogues. At Tyre and Caes′a-re′a, Christians earnestly warned Paul to turn back from Jerusalem. But the unity of Christendom was more to Paul than his life. He went on his way as resolutely as Jesus had done before him.

James and the other apostles received the newcomer warmly; nevertheless, they said: "Our people have been told that you teach all Jews who live among the heathen to turn away from Moses, not to circumcize their children, nor to


ΜΗΘΕΝΑΑΛΛΟΓΕΝΗΕΙΣΠΟ
ΡΕΝΕΣΘΑΙΕΝΤΟΣΤΟΝΠΕ
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ΤΑΙΔΙΑΤΟΕΞΑΚΟΛΟΥ
ΘΕΙΝΘΑΝΑΤΟΝ

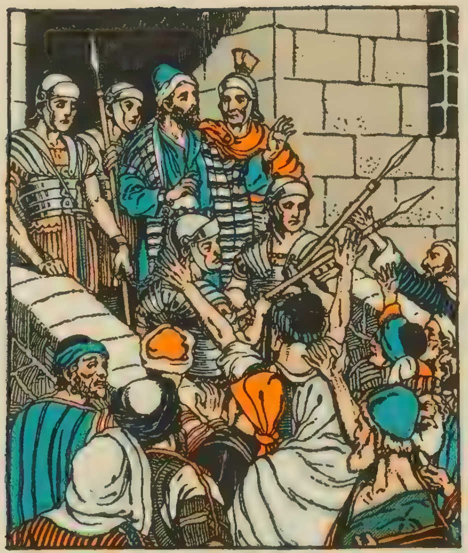
Limestone block forbidding Gentiles to go beyond the Court of the Gentiles in Herod's temple. "Let no foreigner enter within the screen and enclosure surrounding the sanctuary. Whosoever is taken so doing will cause his own death." Imperial Museum, Constantinople.

observe old customs." And they advised Paul to go through the ceremony of purification in the Temple. "Then," they said, "everybody will understand that there is no truth in these stories, since you yourself observe the Law!"

To their urging, Paul consented, but certain Jews of Asia catching sight of him in the Temple during purification rites, aroused the other Jews, falsely declaring that Paul had dared to bring a Gentile into the forbidden inner court of the temple, and saying: "This is he who teaches everywhere against our people and the Law!"

So the people seized Paul and dragged him outside the Temple, and they were trying to kill him when news reached the Cen-tu′ri-on of the guard that all Jerusalem was in a tumult. The Centurion hurried down from the barracks, and when the Jews saw his soldiers, they stopped beating Paul. Then the Centurion ordered Paul bound with chains and inquired what he had been doing. Some of the crowd shouted one thing and some another, and as the Centurion could not find out the facts because of the confusion, he ordered Paul taken to the barracks. The soldiers had to carry Paul up the flight of steps so the frenzied mob would not kill him. But Paul asked if he might not speak to the people, and when the Centurion assented, he turned and spoke from the steps. Then the mob, in a fury, cried: "Kill him! A creature like that ought not be allowed to live!"

As they were shouting and throwing their clothes about and flinging dust in the air, the Centurion ordered that Paul should be examined under the lash that he might learn why the mob made such an outcry against him. But when they had strapped him up, Paul said: "Is it legal for you to flog a Roman citizen without giving him a trial?"



Absolutely convinced of the truth of his position, Paul fearlessly addresses the riotous mob at Jerusalem.

Then the Centurion, alarmed because he had so treated a Roman citizen, unbound Paul, but he ordered the Sanhedrin to find out the real reason why the Jews had denounced him. Nevertheless, when Paul was brought before the Jewish Council, the Centurion feared lest its members would tear their prisoner to pieces, and he took him back again for safe-keeping in the barracks. Thereafter, forty Jews took an oath not to eat or drink until they had killed Paul; but the plot was told the Centurion, and he ordered 70 mounted men and 200 spearmen to take Paul to Caesarea unto the Roman governor.

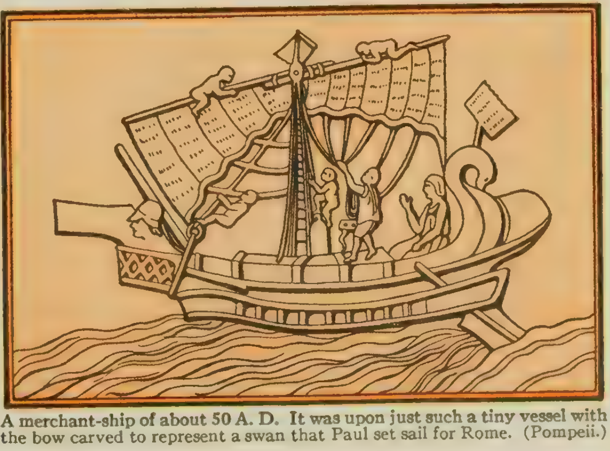
The Jews followed Paul to accuse him, but for two years Felix, the Governor, kept him a prisoner in Caesarea. Not till the new governor, Festus, replaced the incompetent Felix, was his case really taken up. Then the Jews came again, begging Festus to return Paul to Jerusalem for trial. There the mob would have slain him! The governor, wishing to please the Jews, was just about to consent, when Paul boldly said: "I appeal my case unto Caesar!"

Since Paul was a Roman citizen, Festus could not deny his plea, but he asked advice of Herod A-grip′pa, great-grandson of Herod the Great, who was then his guest and served as a sort of go-between, reconciling Romans and Jews. Before Agrippa and Festus, Paul made a forceful defence. The two governors agreed: "This man might have been set at liberty if he had not appealed unto Caesar!"

Within the next few days, they sent Paul off to Rome under Julius, a friendly Centurion, and the Greek physician, Luke, again accompanied Paul.

"We sailed under the lee of Crete," Luke wrote in his diary; "and reached a place called Fair Havens. As navigation had now grown dangerous because the winter was near, Paul began to warn the sailors, but the officer was more influenced by the pilot and the captain, and as Fair Havens was not fit to winter in, the majority favored putting to sea again, in the hope of being able to reach a better place. They weighed anchor and sailed away, but soon a violent wind rushed down from Crete. The sailors were afraid of being cast on the shores of Africa, so they lowered sail and let the ship drift. Exceedingly tossed with tempest, we threw the cargo overboard, and the third day, cast the ship's tackle with our own hands, in the sea. For days, neither sun nor stars were visible, and the storm continued to rage, until at last we gave up all hope of being saved; but Paul stood up and said: 'Gentlemen, keep up your courage!'

"It was the fourteenth night of the storm and we were drifting through the Adriatic when about midnight the sailors began to suspect that there was land ahead. On taking soundings, they found a depth of 20 fathoms. Then as they were afraid we might go on the rocks, they dropped four anchors from the stern and waited anxiously for daylight. The sailors tried to escape secretly to shore and



A merchant-ship of about 50 A. D. It was upon just such a tiny vessel with the bow carved to represent a swan that Paul set sail for Rome. (Pompeii.)

lowered the small boat pretending they were going to run out anchors from the bow, but Paul said to the officers: 'You cannot be saved unless these sailors stay on board!' So the soldiers cut the ropes that held the small boat and let it drift away before the sailors could get into it. And until the daybreak, Paul comforted them, saying: 'I beg you eat; for not one of you will lose even a hair of his head!' And he took bread and thanked God for it before them all, and brake it, and began to eat. This raised the spirits of all and they, too, took something to eat.

"When daylight came, the sailors could not recognize the coast, but they saw a bay with a beach and determined to run the ship ashore. Nevertheless, they struck a shoal and ran the ship aground. The bow struck and could not be moved, while the stern began to break up under the strain.

"The soldiers proposed to kill the prisoners for fear lest some of them might swim ashore and escape, but the Centurion, wished to save Paul, and so he prevented this. He ordered all who could swim to jump overboard, and the rest to follow on planks or other pieces of wreckage. So they all got safely to land. There we learned that the island was called Malta, and the natives showed us much kindness; they made a fire and welcomed us because of the rain and cold."

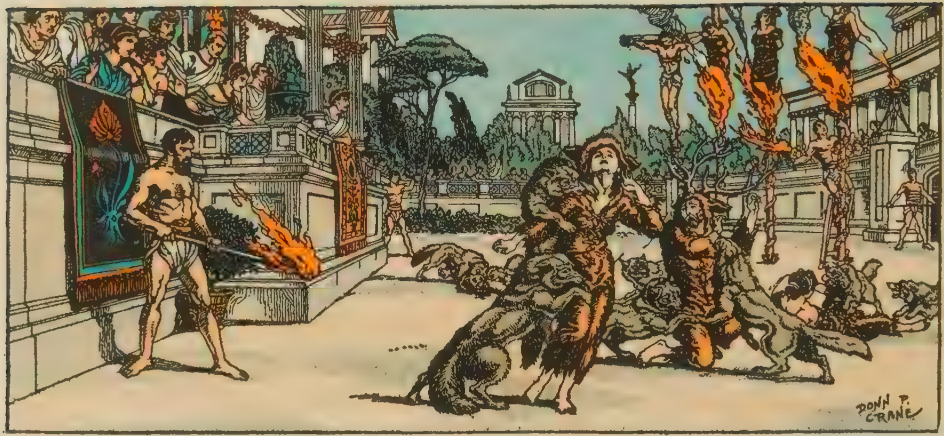
So wrote Luke in his diary. For three months the travellers tarried in Malta, until navigation opened, and an Alexandrian ship which had wintered at the island, took them on to Italy. With rising spirits, in the glory of a glowing Italian spring, they landed at Pu-te′o-li in the beautiful Bay of Naples, where the smoke-wreathed cone of Ve-su′vi-us slumbered in purple mists against the bright blue sky. The brethren in Puteoli warmly welcomed Paul and sent news of him to Rome, so that when he set forth again after a week had elapsed, a band of Roman Christians came to Three Taverns to meet him and escorted him back to Rome.

At last Paul had attained the city of his dreams. He was allowed much freedom, and dwelt for two years in his own hired house with only a soldier to watch him. Here he had no small part in building up the church at Rome. During these years, too, Peter came to Rome, and with him, as interpreter, came Paul's former companion, Mark.

But after the burning of Rome in 64 A.D., the emperor Nero began the first persecution of the Christians. The Roman historian, Tac′i-tus, who was then but a boy, described what he had seen in those terrible August days.

"Not all the efforts of Nero to shift the blame for the fire from himself availed to relieve him from the infamy of being believed to have ordered the conflagration," wrote Tacitus. "Therefore to stop the rumor, he falsely charged with guilt, and punished with the most fearful tortures, the persons commonly called Christians, who were hated for their enormities. Christus, the founder of that name, was put to death as a criminal by Pon′ti-us Pi′late, procurator of Judea, in the reign of Ti-be′ri-us, but the pernicious superstition, repressed for a time, broke out yet again, not only through Judea, where the mischief originated, but through the city of Rome also, whither all things horrible and disgraceful flow, as to a common receptacle. Accordingly, first those were arrested who confessed they were Christians; next, on their information, a multitude were convicted, not so much on the charge of burning the city, as of 'hating the human race.' In their very deaths they were made the subjects of sport; for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and when the day waned, they were burned to serve for the evening lights. Nero offered his own garden-players for the spectacle, and indiscriminately mingled with the people in the dress of a charioteer."*

*This passage from the *Annals* of Tacitus is very important. It testifies that only 30 years after Jesus' death, the historian, Tacitus, takes the fact of the historical existence of Jesus and of his crucifixion as a matter of course.



Compelled to blame someone for the burning of Rome, Nero accuses the Christians and begins the first persecution.

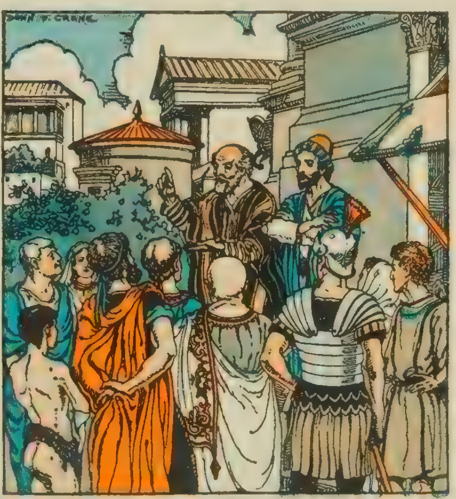
During these persecutions, Paul and Peter were put to death. The last that was heard of Paul was his second letter to Timothy when he knew that the end was near, a letter full of affection, unquenchable courage and fire.

"Paul, an apostle of Jesus, to Timothy, his dear son:—I think of you night and day, greatly desiring to see you! Do your best to come to me soon, for De′mas has deserted me and Titus is gone to Dal-ma′ti-a. No one but Luke is with me. I am now about to be offered and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind!"

Such was the life of Paul, that great and sturdy soldier who carried Christianity to the Gentiles. Paul changed the narrow conception of a merely national Messiah into a world-wide Christ for whom all mankind had been groping, that spiritual ideal Christ who lives not in Jerusalem but in the hearts of men. He showed men how to let that mind be in them which was also in Christ Jesus, and he fought for the freedom of the gospel from narrow and cramping laws.

Trials and Triumphs of Early Christianity

Peter and Paul were dead. With Peter, the western world had lost its one great source of information concerning the life of Jesus. No more would the energetic, impetuous old fisherman stand on a corner of the street and tell what Jesus had done and said by the lake of Galilee. But Mark, the younger Jew, who had acted as Peter's interpreter to the group of Gentile listeners, knew almost by heart the picturesque, vivid stories he had so often translated from Aramaic to Greek. The Christians had no written books except the letters of Paul, and fragmentary collections of memories of Jesus. For the most part, stories of Jesus were passed on by word of mouth, and often learned by heart. There was need of a book about Jesus. So about the year 70 A. D., Mark wrote the first of the gospels for the use of Gentile converts. He wished to show by Jesus' deeds that he was indeed the Christ, worthy founder of a new faith. His interest was in the deeds and not in the sayings of Jesus. He wrote neither a complete nor a chronological history. He presented only a series of dramatic, heroic pictures, which for all the Greek dress Mark gave them, embodied the earnest, vivid, and convincing memories of Peter.

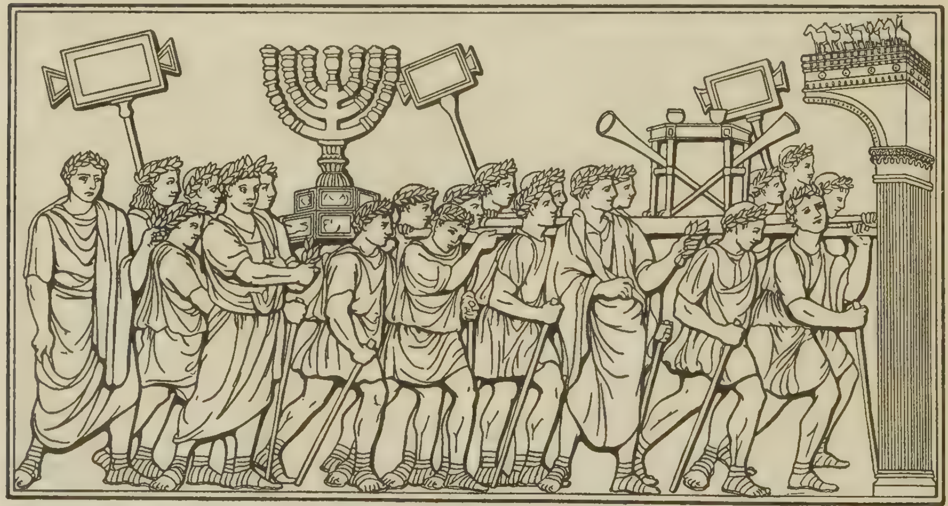


In a public place in Rome, Peter tells what he remembers of Jesus, while Mark translates what he says from Ar′a-ma′ic to Greek, so learning almost by heart Peter's vivid, picturesque stories, which Mark was to write in his gospel about the year 70 A. D. Mark was a companion of Paul and Bar′na-bas on the first missionary journey, but he deserted them before the end, later accompanying Barnabas and then Peter on their voyages.

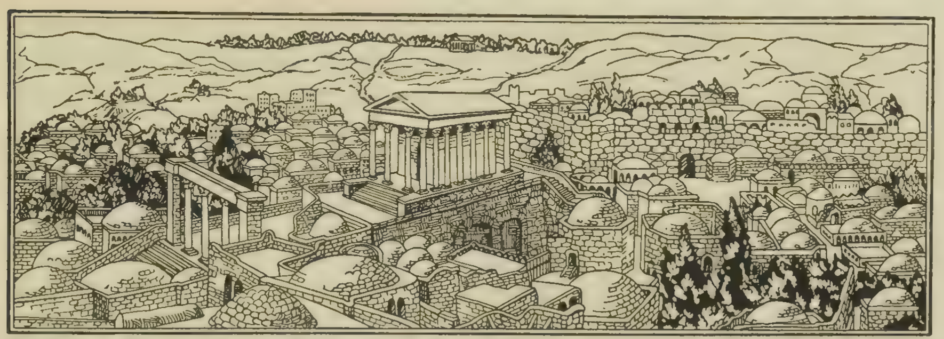
Now when Mark's gospel was written, a terrific event had just occurred in Jerusalem. The long smouldering Jewish hatred of the foreign rule of Rome had at last broken out in rebellion and the

Emperor Ves-pa′si-an had sent his son Titus with a mighty host to subdue the land. Titus besieged Jerusalem and the Jews fought with desperate courage. Josephus, a Jewish rebel, who went over to the side of Rome, described the hideous events in a history written at Rome. Men died so rapidly during the siege that there was none to bury them. One by one, the walls were taken. The city was sacked and destroyed. On July 17, 70 A. D., the deathless flame went out in the Temple and the daily sacrifice failed. Finally, contrary to the orders of the Roman generals, the Temple itself was fired and burned to the ground by the soldiers. Ten thousand men, women, children, and priests, who had taken refuge in the Temple, were burned to death in that fire.

With this event, the San′he-drin, temple worship and the priesthood perished, but among the Jews of the Dispersion, the Law, the synagogue, and the rabbis continued to exist.



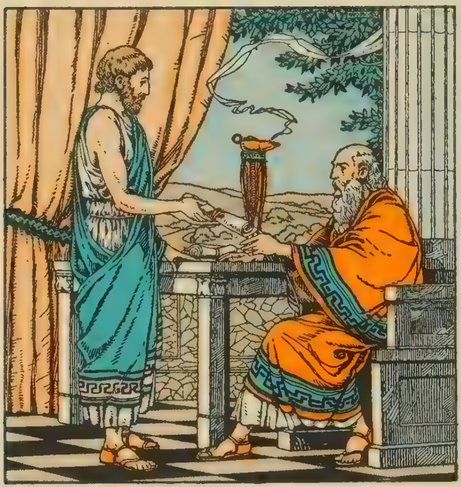
The famous candlestick, the table of showbread and other spoil from the Temple at Jerusalem. Arch of Titus at Rome. Chapter 13 of Mark enlarges a prophecy of Jesus into a definite description of the fall of Jerusalem, a description so vivid as to indicate that the event was still very fresh in the writer's mind. This is one reason for assuming that Mark wrote his gospel about the year 70 A.D. Twenty years later in 90 A.D., a college of Scribes at Jam′ni-a, one of the Jewish institutions surviving the fall of Jerusalem among "Jews of the Dispersion," announced the Jewish scriptures complete and this is the Old Testament as we have it today.



For fifty years Jerusalem remained a desolation, and when Hadrian rebuilt it, he made it a wholly Roman city.

The emperor Hadrian rebuilt Jerusalem as a Roman city with colonnaded streets and a temple to Jupiter on the ancient temple site. Jews were forbidden to live there, and the life of the Jews as a nation came to an end at last.

Something, somewhere was wrong! The prophets had foretold a redeemed and glorified Israel, to which all the earth should bow. Why had those prophecies not been fulfilled? About the year 80 A.D., a Jewish Christian compiled the Gospel of Matthew to answer this persistent question. He used forty verses of Mark and the *Log'i-a*, a collection of Jesus' sayings written by the disciple Matthew, as well as other early sources, as a basis for his Life, which was the first biography of Jesus written with a conscious purpose. The author of the Book of Matthew said: "Jesus is indeed the fulfillment of all ancient prophecies; the kingdom foretold by the prophets; but his kingdom is not external, it is a reign of righteousness in the heart. Its benefits, as the prophets foretold, were offered first to Israel, but because Israel rejected the Christ, Jerusalem has fallen and the Kingdom will henceforth be offered to the Gentiles." The Book of Matthew added to Mark's tale of deeds those priceless sayings of Jesus contained in the Sermon on the Mount, a collection so rich in value, that for the early church it almost superseded the earlier gospel of Mark.



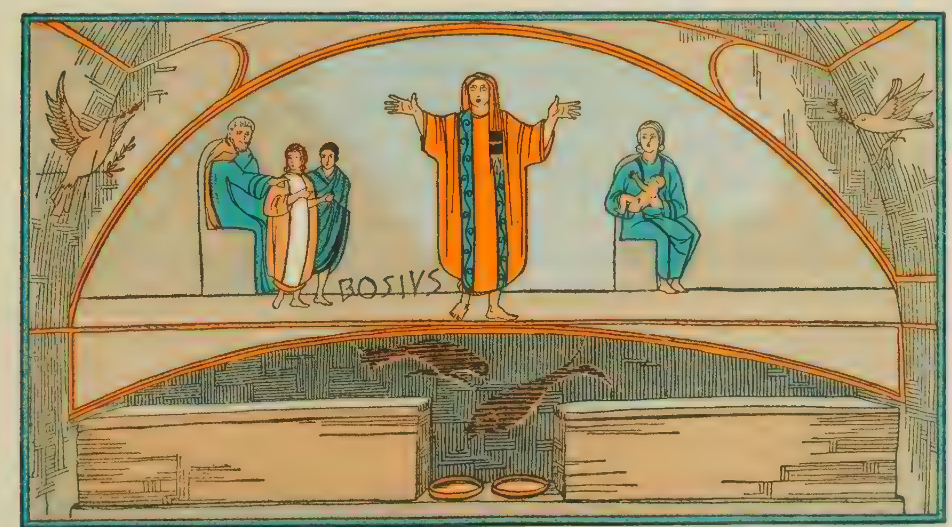
Standing before his old friend Luke, The-oph′i-lus receives the book which Luke wrote about 80 A.D. in order that Theophilus might know fact from fiction in the life of Jesus. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us," wrote Luke in his introduction to his gospel; "it seemed good to me also, having had perfect understanding of all things from the very first, to write them unto thee, in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." Luke, like the author of Matthew, used Mark and the Log′i-a of Matthew as the chief sources of his gospel and in both Luke and Matthew appear the stories of Jesus' birth and his line of descent from King David which are not given in Mark. Luke also wrote the Acts of the Apostles concerning many events in which he had been Paul's traveling companion.

At about the same time when the Book of Matthew was written by a Jew to answer questions of Jewish Christians, the Greek physician Luke, the faithful companion of Paul, wrote his gospel for Greeks. So many people in those days were coming forward with things they said they remembered about the life of Jesus, that it was becoming difficult to separate fact from fiction. The life of Jesus had been so remarkable, that zealous followers were making it more remarkable still, till in many cases it was coming to resemble a fairy tale, that placed Jesus on a level with charlatans and magicians. Certain books maintained that even as a child he had had supernatural power. When he was five years old, all nature was forced to obey him; he could command running waters to gather in a pool, or bring clay sparrows to life and make them soar in the air. To acquaint himself with all sources and separate what he believed to be true from what he knew to be false, in order that his friend, The-oph′i-lus, might be correctly informed concerning the life of Jesus, became the work of Luke.

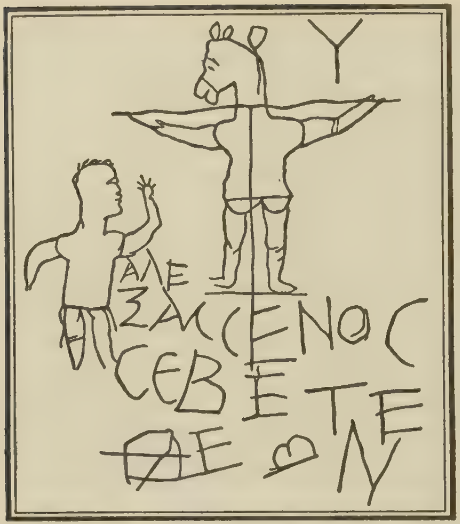
And when Luke had written his gospel, he completed his information to Theophilus by writing the Acts of the Apostles compiled from conversations with Paul, and his own diary of their adventures, written as events occurred.

It was now becoming a dangerous thing to be a Christian in Rome. Under Nero and Do-mi′tian, the Christians had experienced the most terrible persecutions. At first their ranks had consisted largely of the poorer class, to whom the doctrine of humility, mercy, and brotherhood made an especial appeal, but the teaching was spreading now. The richer and better educated were beginning to take it up also; harmful, sensual pleasures had reached their height of debauchery in the days of Nero and later, and brought no satisfaction but only dull satiety and impossible insane cravings for something wilder still. Men were ready to seek a more lasting sort of happiness, and Christian converts seemed to shine with a steady, inward joy.

In order to avoid persecution, they met in the Catacombs, those miles of underground passage-ways where they likewise buried their dead. People began to call them a mysterious secret society. It was said they did abominable things in their dark little underground holes,—they wor-



The Catacombs, underground passageways where Christians buried their dead and gathered for worship to avoid persecution. The frescoes show a group of the faithful, a woman at prayer, and a Madonna. Below are caskets.



The first historical representation of the crucifixion is this rude caricature, scratched on the walls of a barrack room on the Palatine Hill in Rome about 225 A.D. It was made by a soldier mocking a Christian comrade, and shows Jesus with the head of an ass, while the scribbling says: "Alexamenos adores his God."

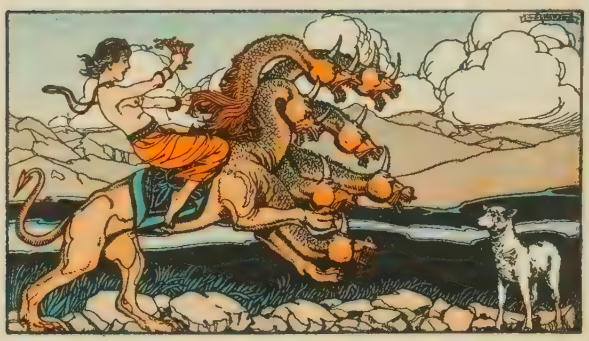
shiped an ass-headed god, they ate human flesh, they murdered children, and drank their blood. Some would not serve as soldiers, and one and all they refused to worship the image of the emperor, who was, throughout the empire, declared to be a god!

About 112 A.D., the great Roman writer, Pliny, then Governor of Bi-thyn′i-a, found Christianity growing so rapidly in his province that it was affecting the old temple-worship, and he wrote the following letter to the Emperor Trajan, asking his advice on how to deal with Christians.

"Pliny to the Emperor Trajan:—It is a rule, Sir, which I always observe, to refer myself to you in all my doubts, for who is more capable of guiding me? Having never been present at any trials of the Christians, I am unacquainted with the methods to be observed either in examining or punishing them; whether profession of Christianity or merely the crimes associated therewith, are punishable. In the meanwhile, I have observed this method toward those denounced to me: First, I asked them whether they were Christians. If they confessed, I repeated the question twice, adding threat of capital punishment. If they still persevered, I ordered them executed; for, whatever the nature of their creed, I could at least feel no doubt that unruliness and obstinacy were well deserving of punishment. There were others also possessed with the same infatuation, but being citizens of Rome, I ordered them carried thither.

"Those who denied they were or ever had been Christians, who repeated after me an invocation to the gods, and offered adoration with wine and frankincense to your image,—none of which acts it is said, those who are really Christians can be forced into performing—these I thought best to discharge. Others at first confessed themselves Christians and then denied it. They affirmed, however, the whole of their guilt or error was, that they were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and bound themselves by a solemn oath, not to any wicked deeds, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate and then reassemble to partake of food,—but food of an ordinary and innocent kind. Even this practice, however, they had abandoned after the publication of my edict, by which according to your orders, I have forbidden political associations. I judged it so much the more necessary to extract the real truth, that I caused torture to be used on two female slaves who were called *deaconesses:* but I could discover nothing more than depraved and excessive superstition.

"I therefore adjourned the proceedings and betook myself at once to your counsel. Persons of all ranks and ages will be involved in the persecution. For this contagious superstition is not confined to the cities, but has spread through the villages and rural districts. It seems possible, however, to check it. Certain it is that the temples which had been almost deserted, begin now to be frequented and the sacred festivals, after a long intermission, are again revived, while there is a general demand for sacrificial animals, which for some time past have met with few purchasers. Hence it is easy to imagine what multitudes may be reclaimed from error, if a door be left open to repentance."



The Book of Revelation, after the fashion of the book of Daniel, also written in a time of persecution, encourages its readers through mysterious figures which none but Christians can understand. The woman in scarlet, symbol of all materiality, is Rome riding on a beast with seven heads, representing Rome's seven hills and having ten horns, meant to indicate subject-kings, by whose rebellion the Empire will finally destroy itself. Opposed to this figure of gross materiality is the Lamb, symbol of the Christ. *Stand and overcome this moment of suffering*, says the author of Revelation, *for the purity and gentleness of the Christ will overcome the materiality of the world*. For Emperor Domitian, see page 117.

Among the first victims of persecution in the days of Domitian was a Christian prophet of Ephesus, by name John. He was exiled to the island of Pat′mos from which he wrote to the seven leading churches of the Province of Asia the book called *Revelation*, in which under obscure figures of dragons, beasts, and angels, he sent forth a stern arraignment of the tyrannical Roman Empire, cryptically calling it Babylon, that none but his fellow-Christians might understand what he meant. He encouraged his suffering comrades to resist the persecutions. "*Stand and overcome!*" he repeated again and again; "to him that overcometh, will the promises of good be certainly fulfilled!"

By the year 100 A.D., Christianity and Judaism had definitely parted company. Henceforth Christianity was to be distinctly a Gentile movement. Yet the forms in which it was stated remained entirely Jewish,—the Messiah and the Kingdom. There was need of translating the gospel into universal terms. The answer was the Gospel of John. Some earnest, sincere Greek Christian, greatly influenced by Paul, who had made a sound beginning of translating Jew to Greek, presented a new interpretation of the spiritual significance of Jesus in the terms of Greek thought, taking his material from an older life of Jesus, quite probably written by the disciple John. To the writer of the Gospel of John, the Jewish term Messiah did not express the full religious significance of Jesus. Seeking in Greek philosophical terms for words to describe more fully the real meaning of Christ, he seized on the Log′os, or Divine Reason of the Stoics. The Jewish philosopher, Phi′lo, had already said that the Hebrew *word of God*, the divine light of inspiration in the mind and soul of man, and the Greek *Logos*, or *Divine Reason*, were one and the same thing. So the author of the Gospel of John flung his thought at his readers with arresting force in his very first sentence.

"In the beginning was Divine Reason and Divine Reason was with God and Divine Reason was God!"

And he went on to say of Jesus: "And Divine Reason was expressed in the flesh and dwelt among us and we beheld his glory, full of grace and truth."

God, Divine Reason, expressing himself to the world in the glorious and perfect man, Jesus,—the Greeks could understand that. Reason and revelation were at last made one for them; the Greek slow process of logic and the Hebrew quick enlightenment of a moment of inspiration both ended in the same truth! The Gospel of John abounded in the atmosphere loved by the Greeks,—light, life, truth, love, freedom,—all this was offered men. No disappointment here because Jesus had not returned to earth as all the older apostles had believed he would,—the second coming of Christ was forever taking place, when the spirit which had animated Jesus, came into the hearts of men. Through the joyous Gospel of John, the coming of the Kingdom of God was at last seen to be a wholly spiritual experience.

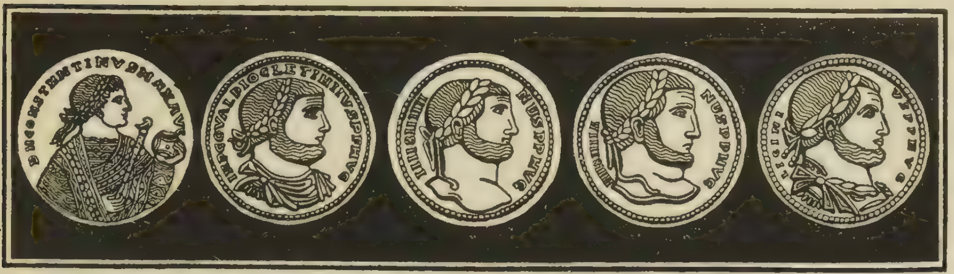
Early in the second century men began to collect this new body of Christian writings. Discussions often arose as to what was true Christian teaching and they needed authoritative books to which they might refer. In 185 A.D., the New Testament almost as it is today, was adopted for general use in churches throughout the world.*

*Ath′a-na′si-us of Alexandria, 367 A.D., first lists all the 27 books of our New Testament and no others.

Now the third century in the Roman Empire was a period of decay. The Empire was too large, too cumbersome, and unwieldy. Therefore, the Emperor Di′o-cle′tian, a stern Il-lyr′i-an soldier, divided the burden of government. He took the Eastern world, and set Max-im′i-an, another rough soldier-emperor, over the Western world, appointing two Caesars or heirs, Ga-le′ri-us for the far-East and Con-stan′ti-us for the far-West. Diocletian then cast off the republican cloak of Augustus, and frankly became a despot, adopting all the forms of Oriental monarchy, and wearing a jeweled diadem with robes of silk and gold.

Christianity was now well-organized and strong. Diocletian feared it. In the year 303, he began the most terrible of persecutions, when in all the Roman Empire Christians could find protection only under the kindly rule of the Western Caesar, Constantius. Retiring soon after this, Diocletian and Maximian left the Empire to their Caesars, but Constantius soon died in Britain, and his devoted soldiers hailed his son, Con′stan-tine, as Emperor of the West. Five other men, however, likewise claimed the throne, and Constantine could not at once make good his title to power. Needing some ready-made nucleus about which to gather a party, he naturally turned to the Christians whom his father had defended. They were still comparatively unimportant, however, and constituted no more than one-tenth of the population. The young man bothered little about what the Christians believed, but he was humane by nature, in sympathy with their kindness and general ideals of conduct, and he understood quite clearly that they were the rising power.

When at last he came down for his critical battle in Italy, he bore before him standards inscribed with the Christian symbol, and it was everywhere said that he had a dream wherein Jesus himself instructed him to use this sign, confidently declaring: "In this sign thou shalt conquer!"



Gold medallions of the Emperors and the *caesars*. Left to right: Con′stan-tine; Di′o-cle′tian, who divided the empire; Max-im′i-an, who ruled with him; Ga-le′ri-us, a *caesar;* and Li-cin′i-us, whose defeat by Constantine finally brought the whole Empire again under the power of a single Emperor who ruled both the East and the West.

In that sign Constantine certainly did conquer at the battle of Mil′vi-an Bridge, in 312 A.D., thus becoming sole ruler of the West; and a few months later he issued his famous Edict of Mi-lan′: "We grant to the Christians and all others free choice to follow the mode of worship they may wish, in order that whatever divinity may exist, may be propitious to us and to all who live under our government." Henceforth, Christianity, under the favor of the emperors, was to lead all other religions and supplant them all.

The Greeks had insisted on freedom of thought for every individual; they fought for this right and defended it against Oriental despotism. That, with their love for beauty, and their fearless demand for truth, were their great gifts to the world. The Romans were not creators, but they took over Greek ideas, and they had a wonderful genius for organization and government. Because of the peace and unity they gave the world, Christianity was able to spread and secure its place very rapidly in the hearts and lives of men.

But this era of conquest by the sword, of forcing the weak to bow to the strong, the doctrine that might makes right, was ended in glorious reversal. No matter how much men might fall below the teachings of Jesus, they had at least subscribed to his new and astonishing doctrine of universal brotherhood; of the power of love, not hate; and of the rights of all mankind, the weak as well as the strong.

INDEX

INDEX

KEY TO PRONUNCIATION

ā as in māte
ă as in căt
â as in câre
ȧ as in ȧsk
ä as in färm
ē as in ēve
ĕ as in lĕt
ī as in mīnd
ĭ as in ĭt
ō as in mōte
ŏ as in nŏt
ô as in nôr
ū as in mūte
ŭ as in cŭt
o͞o as in fo͞od
o͝o as in fo͝ot

Actium (ăk'shĭ-ŭm), promontory of n. w. Greece battle, 31 B.C., 93
A. D. (An'no Do'mi-ni), *footnote* 140
Adventurers, Carthaginian down African coast, 33–35; *picture and note* 35
Aedile (ē'dil), Roman office, 65; Caesar, 65–67
Aeneas (ē-nē'ȧs), Trojan hero, and fabled ancestor of Romulus and Remus, 20–22
  in Carthage, 20–21
  ship, *picture and note* 30
"Aene'id," epic poem of Vergil, *footnote* 20
  Aeneas, 20–22
Africa,
  Hadrian visits Roman provinces, 118
  northwest coast explored by Hanno, 34–35; *picture and note* 35
  personification, *picture and note* 30
Agrarian laws, of the Gracchi, 57
Agriculture,
  Carthaginian, 33
    country life, 33; *picture and note* 33
  Egyptian products, 80
  Etruscan, 16; *picture and note* 16
  Roman,
    life during early Republic, 51–52; *picture and note* 52
    decline of farmer, 55, 57
    farm scene, *picture and note* 57
Agrippina (ăg̅-rĭ-pī'na) (16?–59 A.D.), Roman empress, mother of Nero, 104
  murdered by Nero, 107
Al'ba Lon'ga, city of Latium, 18; *map* 11
Alexander the Great (356–323 B.C.), king of Macedon, and one of history's greatest conquerors
  division of kingdom, 123; *note* 124
  Hellenizes Jews, 122–123; *picture and note* 122, 123
Alexandria, Egypt
  emblem, *picture and note* 84
  library burned, 84
  riot against Caesar, 84
  Roman garrison, 80
  under early Ptolemies, 80
Alphabet,
  Greek taken over by Italics, 13
  Greek taken over by Etruscans, *note* 16
Amphitheaters,
  built in Palestine by Herod the Great, 139
  in Dacia, *picture and note* 117
Amusements,
  gladiatorial shows, 65–66; *picture and note* 66
  introduced into Rome by soldiers, 51
Ancestor worship, Roman ancestral gods, 14
Andrew, one of the twelve disciples, 156
Androni'cus, Livius (3d century B.C.), first Roman poet, 99
Animals,
  donkey, ridden by Jesus, 164; *picture* 163
  elephants in warfare,
    in army of Antiochus, 133
    of Hannibal, 42; *picture and note* 43
    of Pyrrhus, 28–29; *picture and note* 29
  for gladiatorial shows, 66; *picture and note* 66
  goats, pets for children, *picture* 97, 114
  horses, *picture* 19, 27, 54, 79, 101, 182
  oxen, *picture and note* 16, 17
  wild boar, hunted by the Etruscans, 16
Antioch-in-Cilicia (sĭ-lĭsh'i-a), in Asia Minor on Mediterranean coast
  Paul the Apostle in, 188, 190
Antioch-in-Pisid'ia, in southern Asia Minor
  Paul the Apostle in, 189
Antioch, Syria, center of Greek culture, founded by Seleucus
  Demetrius becomes king, 133
Antiochus III (ăn-tī'o-kus) **the Great,** of Syria, ruled 223–187 B.C.
  wars with Rome, 50
Antiochus IV (ăn-tī'ō-kus), **Epiphanes** (ē-pĭf'ȧ-nez) of Syria, ruled 175–164 B.C., 123–133; *picture and note* 124
  antagonism and persecution of Jews, 123–128; *picture and note* 125, 126
  Hellenizes Jerusalem and Judea, 123; *note* 125
  Mattathias resists, 126–128; *picture and note* 127
  campaign of Judas Maccabaeus, 130–135; *picture and note* 130, 131, 134

Antipater (ăn-tĭp′a-ter), governor of Idumea, (died 43 B.C.), 136–137
Antium (ăn′shĭ-ŭm); battle, 341 B.C.; *note* 99
Antoni′nus Pius (86–161 A.D.), Roman emperor, 117–118
  good and benevolent reign, 118
Antony, Mark (83–30 B.C.), Roman statesman and orator, 88–93
  Actium, 93
  Caesar's funeral, 88
  division of spoils, 89
  Ephesus, 93
  head on coin, *picture and note* 88, 92
  in the East, 89, 92–93
  marriage with Octavia, 92; *note* 92
  Octavius and Antony, 89, 92–93
  second triumvirate, 89; *picture and note* 92
  slave of Cleopatra, 90–92
  spectacular visit of Cleopatra, 89–91; *picture and note* 91
  suicide, 93
Apennine (ăp′ĕ-nīn) **Mountains,** 12; *map* 11
Apollodorus (á-pŏl′ ō-dôr′ŭs), Sicilian attendant of Cleopatra, 82–83
Ap′ol-lo′ni-us, governor of Samaria and a general of Antiochus
  fails to overcome Judas Maccabaeus, 129
Apostle Paul. *See* Paul
Apostles, Acts of, written, 210
Apostles. *See* Disciples
Ap′pian, Roman historian, who flourished during reigns of Hadrian and Trajan, *note* 31
Ap′pian Way,
  great military highway, *picture and note* 119
  most famous of Roman roads, 55
Aqueducts, Roman, 98; *picture and note* 119
Aquila and Priscilla, tent makers in Corinth
  Apostle Paul visits, 195
Aquitania (ăk-wĭ-tān′ia), one of the three parts of ancient Gaul, 71
Arabian Desert, Roman highways in, *note* 119
Aramaic (ăr-a-mā′ik) **language,** related to Hebrew, *note* 128
  Jews exchange Hebrew for Aramaic, 121
  Mark interprets, 207; *picture and note* 207
Aratus, Greek astronomer-poet, about 270 B.C., *footnote* 194; *quoted* 194
Arch,
  used by Etruscans, 16
  taken over by Romans, 98; *picture* 98, 99, 111, 118, 119
  of Augustus, *picture and note* 98
  of Fabius Maximus, *picture and note* 98
  "Ecce Homo Arch," *picture and note* 171
  of Titus, showing spoils from Temple at Jerusalem, *picture and note* 208
Archaeology, recovery of Caligula's galley, *picture and note* 103. *See also* Excavations
Archelaus (ar-kē-la′us), governor of Judea, deposed in 7 A.D., 139
Archimedes (är-kĭ-mē′dez) (287–212 B.C.), Greek mathematician and scientist
  lever, *picture and note* 46
  war machines, 46; *picture and note* 46
Architecture,
  Carthaginian, *picture and note* 31, 33; *picture* 38, 39
  ceilings, Roman, *picture* 107, 114, 118
  columns,
    Doric, *picture and note* 113
    Hellenistic city of Sepphoris, *picture and note* 146
    Roman
      adapt Greek, 98; *picture* 98, 99
      Dulius', *picture and note* 37, 99
      Trajan's, scene from, *picture and note* 72, 85, 117
    Temple of Diana at Ephesus, 197; *picture* 197
  "Ecce Homo Arch," *picture and note* 171
  Etruscan in Rome, 19; *picture and note* 19
  Greek,
    Corinth, *picture* 195
    Ephesus in Asia Minor, *picture and note* 198
    in Italy: temple of Poseidon, *picture and note* 12
    Temple of Diana at Ephesus, 197; *picture and note* 197
  Hebrew,
    Herod's temple, 138; *picture and note* 163
    palace of John Hyrcanus, *picture and note* 135
  Hellenistic city, *picture and note* 146
  houses,
    Carthaginian, *note* 31; *picture and note* 33
    Roman: Pompeii, 112; *picture and note* 112, 114, 115
  huts, Germanic tribes, *picture and note* 73
  interiors,
    Carthaginian furnishings, 33
    Greco-Roman,
      Caesar's apartment in Egypt, *picture* 83
    Hebrew,
      Jewish synagogue, *picture and note* 143, 155
      loggia where Jesus was shown by Pilate, *picture and note* 171
    Roman,
      dining room of Nero's Golden House, *picture* 107
      Roman Senate, *picture and note* 67
      villa, *picture and note* 115
  Pompeii,
    business street, 112; *picture and note* 112
    forums, *picture and note* 111, 113
    houses, 112; *pictures and notes* 112, 114, 115

- **Architecture**—Continued
  - Roman,
    - aqueduct, 97, 98; *picture and note* 119
    - arch
      - perfected by Etruscans, 16
      - taken over by Romans, 98; *picture* 98, 99, 111, 118
      - of Augustus, *picture and note* 98
      - of Fabius Maximus, *picture and note* 98
      - of Titus, showing spoils of Jerusalem, *picture and note* 208
    - Augustan Age, 97–98; *picture and note* 98, 99
    - basilicas, 97, 118; *note* 118; Julia, *picture and note* 98, 99
    - baths,
      - great baths, *picture and note* 118
    - bridge, Caesar's; *picture and note* 71
    - Caesar's camp, 69, 72; *picture and note* 72; *picture* 71
    - Colosseum, 110; *note* 110
    - columns,
      - adapt Greek, 98; *picture* 98, 99
      - Doric, *picture and note* 113
      - Dulius', *picture and note* 37, 99
      - Trajan's, scenes from, *picture and note* 72, 85, 117
    - copy and adapt Greek, 98; *picture* 98, 99
    - Forum,
      - origin, 18
      - Etruscans ride through, *picture and note* 19
      - of the Republic, 56
      - of the Empire, 97; *picture and note* 98, 99
    - harbor and port, *picture and note* 63
    - houses,
      - in Pompeii, 112; *picture and note* 112, 114, 115
      - tenement, 55; *picture and note* 55
    - shops, *picture and note* 55, 96, 112
    - temple of Castor and Pollux, *picture and note* 98
    - temple of Julius Caesar, *picture and note* 98
    - temple of Jupiter, 19; *picture and note* 19, 99
    - temple of Vesta, 56; *picture and note* 56
    - temple of Vespasian, *picture and note* 99
    - vault taken over from the Etruscans, 98
    - villas,
      - Campanian, *picture and note* 106
      - Tiberius' on island of Capri, 102; *picture and note* 102
      - wealthy Roman's: interior, *picture and note* 115
- **Areopagus** (ā-rē-op′a-gus), Mars Hill in Athens
  - Apostle Paul before council, 193–195; *picture and note* 194
- **Arethusa** (ăr-ē-thū′sa), patron nymph of Syracuse, *picture and note* 25
- **Arms and armor,**
  - Britons, *picture and note*, 74, 75
  - Caesar Augustus, *picture and note* 94
  - Gauls, *picture and note* 77
  - Latin soldiers, *picture and note* 13
  - Roman legions, 70; *picture and note* 70, 119; *picture* 126, 134
  - Samnite warrior, *picture and note* 13. *See also* Shields; Warriors; Weapons
- **Army,**
  - Antiochus' (Seleucid) army under Lysias defeated, 130–132; *picture and note* 130, 131
  - Carthaginian, *note* 31; in Punic Wars, 36, 44
    - Hannibal's crossing the Alps, 42–44; *picture and note* 43
  - Roman,
    - Augustus defeated, 95
    - Caesar's legions invade Gaul, 69–71, 76; *picture and note* 70
    - Caesar's legions conquer Germans, 71–73; *pictures and notes* 71, 72, 73
    - Caesar's army in Britain, 74–75; *picture and note* 74, 75
    - legions on campaign, 69–70, 72; *picture and note* 70, 85
      - size and discipline, 69–70, 72; *note* 70
    - legions of Trajan, *picture and note* 117
    - legions of Marcus Aurelius, *picture and note* 119, 120
    - Punic Wars, 36, 44–48. *See also* Warfare; Warriors
- **Army Camp,** Caesar's, 69, 72; *picture and note* 72; *picture* 71
- **Ar-sin′o-e,** daughter of Ptolemy Auletes and rebellious sister of Cleopatra, 81
  - plots against Cleopatra, 81
  - sent to Rome in chains, 84
  - walks in Caesar's triumph, 86; *picture and note* 86
  - death in Ephesus, 91
- **Art,**
  - bas-relief, Roman, *picture and note* 56, 96, 100, 188
  - Britons, *picture and note* 75
  - bronzes,
    - chimaera, *picture and note* 17
    - sheathing, *picture and note* 18
    - wolf, *picture and note* 22
  - Carthaginian, *picture and note* 32, 33
  - carving, Greco-Egyptian, *picture and note* 81, 91
  - carving, stone, from synagogue at Capernaum, *picture and note* 157
  - Christian,
    - catacombs, *picture and note* 180, 211
    - Jesus not portrayed by early Christians, *note* 162
    - Jesus and the Apostles, *picture and note* 181

Art—Continued
  coins,
    Roman, *picture and note* 60, 61, 87, 88, 92, 101, 105
    Syracusan, *picture and note* 25, 36
  decorative,
    Hebrew: lion design, *picture* 135
    Roman interiors, 107, 114; *picture and note* 107, 114, 115, 118
  design,
    Briton, *picture and note* 75
    Greco-Egyptian, *picture* 83, 86, 90
    Hebrew, *picture* 134, 138, 157, 176
    Roman, *picture* 56, 67, 69, 107, 118
  enamel work of the Britons, *picture and note* 75
  Etruscan, *picture and note* 14, 15, 16, 17, 18
  frescoes,
    Campanian harbor and port, *picture and note* 63
    catacombs, *picture and note* 211
    Pompeian, *picture and note* 106, 114, 115
  gold medallions, Roman, *picture and note* 217
  gold work, Etruscan, *picture and note* 17
  Greco-Egyptian,
    relief of Cleopatra, *picture and note* 81
    Cleopatra and Caesarian, *picture and note* 91
    emblem of Alexandria, *picture and note* 84
  Hebrew,
    commandment against, 122, 138; *picture and note* 139; *note* 162
    design and decoration, *picture* 132, 135, 138, 139, 143, 155, 157, 176
    stone carvings from Jewish synagogue, *picture and note* 157
  Iberian, *picture and note* 40
  metal work, Etruscan, 17; *picture and note* 17, 18
  murals, Pompeian, 114; *picture and note* 30, 114, 115
  painting,
    Christian: catacombs, *picture and note* 211
    Etruscan tombs, *picture and note* 14, 15
    Roman,
      Campanian harbor, *picture and note* 63
  Pompeii, *picture and note* 30, 106; houses, 114; *picture and note* 114, 115
  Pompeian red, *note* 114
  Roman,
    copy Greek, 51, 99
    height, 99
    sculpture
      busts, *picture and note* 47, 52, 60, 61, 64, 65, 68, 78, 89, 105, 110
      reliefs, *picture and note* 73, 85, 96, 100, 109, 117
      statues, *picture and note* 53, 69, 94, 104

Art—Continued
  sculpture,
    Iberian, *picture and note* 40
  sculpture, busts,
    Roman, *picture and note* 47, 52, 60, 61, 64, 65, 68, 78, 89, 105, 110
  sculpture reliefs,
    Greco-Roman,
      Cleopatra, *picture and note* 81, 91
      Roman pilgrims in Egypt, *picture and note* 80
    Roman,
      Altar of Peace, 96; *picture and note* 96
      Italian trade and industry, *picture and note* 96
      Marcus Aurelius column, *picture and note* 73
      school scene, *picture and note* 100
      Trajan's column, *picture and note* 85, 117
      wedding scene, *picture and note* 109
  sculpture, statues,
    Roman,
      Augustus, *picture and note* 94
      Cato the Censor, *picture and note* 53
      Claudius, *picture and note* 104
      Julius Caesar, *picture and note* 69
      woman and daughter, *picture and note* 109
  Sidonian glass cup, *picture and note* 165
Arts and crafts,
  embroidery shop, *picture and note* 96
  Etruscan, 11
  Pompeian tradesmen, 112–114; *picture and note* 112, 113
As'culum, battle of, 28
Assembly or comitia, Roman, 23
Athanasius **(ăth-a-nā'zhus)** of Alexandria (296–373 A.D.)
  lists books of the New Testament, *footnote* 215
Athens, visited by the Apostle Paul, 193–195; *picture and note* 194
Atrium **(ā'trĭ-ŭm)** or reception hall of Pompeian house, *picture and note* 114
Augus'tus (63 B.C.–14 A.D.), emperor of Rome, 88–101
  Octavius, 88–94
    Actium, 93
    Antony and Octavius, 89, 92–93; *picture and note* 92
    bust and statue, *picture and note* 89, 94
    Caesar's grand nephew, 88
    consul, 89
    gains mastery of East and Egypt, 92–93; conquers Cleopatra, 93
    second triumvirate, 89; *picture and note* 92
  Octavius Augustus establishes the Empire, 94–101
    aims, 96
    Altar of Peace, 96; *picture and note* 96

- **Augustus**—Continued
  - architecture, 97–98; *picture and note* 98, 99
  - army humbled by Germans, 95
  - art, 99; *picture and note* 96
  - contribution to civilization, 97–100
  - literature, 100
  - peace or *pax Romana*, 96; *picture and note* 96
  - simplicity of life, 98
  - titles, 94
- **Aure'lius, Marcus** (121–180 A.D.), Roman emperor, 119–120
  - at head of legions, *picture and note* 119
  - auction of imperial valuables to keep taxes down, 120
  - benevolent rule, 119–120
  - dislike for war, 119
  - Germans harass frontier, 119
  - "Meditations," 120; *quoted* 120
- **Avignon** (á-vēn-yôn'), France
  - Gauls resist Hannibal, 42

- **Baal Ammon** (bā'ál am'mon) or **Moloch,** Canaanite, Phoenician and Carthaginian god of fire, 32; *picture and note* 32, 39
- **Babylonian captivity,** Hebrews released, 121
- **Bac'chus** (Greek Dionysus), Roman god of wine,
  - Jews forced to march in feast, 124–125; *picture and note* 125
- **Baggage,** of Roman legionaries, 70; *picture and note* 70
- **Bakers,** ply trade in Pompeii, 112, 114; *picture and note* 112
- **Balconies,** Pompeii, *picture and note* 112
- **Banks,** Rome, 54
- **Bank notes,** Carthage, 33
- **Banquet,**
  - Etruscan, *picture and note* 15
  - Roman, in Nero's Golden House, 108; *picture and note* 107
- **Barge,** of Cleopatra, 90; *picture* 90
- **Bar'nabas,** a Jew from Cyprus, a fellow laborer with the Apostle Paul
  - differs with Paul, 192
  - first missionary journey with Paul, 189
  - intercedes for Paul, 185
  - joins Paul, 188
  - leader among early Christians, 175
- **Barter,** 18
- **Bar-thol'o-mew,** one of the twelve disciples, 156
- **Basil'icas,** or law courts
  - erected during the Empire, 97, 118; *note* 118
  - Julia, court-of-justice, *picture and note* 98, 99
- **Bas relief** (bä'rē-lef'), *picture and note* 56, 96, 100, 188
- **Baths,** Roman
  - great baths, *picture and note* 118
  - in Roman houses, *note* 115
- **B.C.** (before Christ), *footnote* 140
- **Beatitudes** (be-ăt'ĭ-tūd), any of the eight or nine declarations made in the Sermon on the Mount, 158
- **Bel'gians,** people living in one of three parts of ancient Gaul, 71
- **Bethany,** village near Jerusalem
  - home of Mary, Martha and Lazarus, 163
  - Jesus visits, 163–164
- **Bible,**
  - Old Testament
    - Books of the Maccabees, *footnote* 121
    - Book of Daniel, 128; *footnote* 128
    - Law and Prophets read to Jewish children, 143; *picture and note* 143
  - New Testament
    - Acts of the Apostles written, 210
    - beatitudes, 158
    - Gospels written
      - Mark, 207; *note* 208
      - Matthew, 209
      - Luke, 210; *picture and note* 210
      - John, 214-215
    - letters of Paul, 196
      - Corinthians, *quoted* 196
      - to Thessalonians, 196
    - New Testament adopted, 215
    - Revelations, 214; *note* 214
- **Birds,** in Etruscan scenes, *picture and note* 14, 15
- **Bithynia** (bĭ-thĭn'ĭ-á), country in Asia Minor on Black Sea
  - Hannibal, 49
- **Boar,**
  - used in design by Britons, *picture and note* 75
  - wild, hunted by Etruscans, 16
- **Boats and ships,**
  - Aeneas, *picture and note* 30
  - Carthaginian, 37
  - Etruscan, *picture* 15
  - merchant ship, *picture and note* 203
  - Roman, 37; *picture and note* 63, 106, 117
    - Caligula's pleasure galley, 103; *picture and note* 103. *See also* Transportation
- **Bologna** (bō-lôn'yä) or **Bononia** ancient Etruscan city of Felsina, founded about 500 B.C.
  - antiquities, *picture and note* 16
- **Books,**
  - leather roll in Jewish synagogue, 143; *picture* 143, 155
  - Pharisee reading roll, *picture and note* 141
  - roll of Roman school child, *picture and note* 100
- **Books of the Maccabees,** *footnote* 121
- **Boundaries** of the Roman Empire, 95; *map and note* 95
- **Boys,** Roman, *picture and note* 97, 100
- **Bridge,** Caesar's across Rhine, 71; *picture and note* 71

Britain (Roman **Britannia**), English form of ancient name of England, Scotland, and Wales
  Britons, early (short, dark Mediterraneans with Celtic culture and language), 74–75; *picture and note* 74, 75
  Caesar's description, 75
  Caesar conquers, 74
  Druids, 75
  Hadrian visits, 118
  Roman highways, *note* 119
  weapons, *picture and note* 75
Bronze,
  armor of Roman legionaries, 70; *picture and note* 70
  Etruscan, *picture and note* 17, 18, 22
  helmets of the Gauls, *picture and note* 77
  weapons of the Britons, *picture and note* 75
Bronze horses, on arch of Fabius Maximus, *note* 98
Bru'tus, Marcus Junius (85?–42 B.C.), the Republican
  one of Caesar's assassins, 87; *picture and note* 87
  governor of Macedonia, 88
  suicide, 89
Building materials,
  early Rome, 33; later, 97
  lumber for Caesar's bridge, 71; *picture and note* 71
  marble for Rome, 97; *picture and note* 98, 99
Burial and funeral customs,
  Etruscan,
    dance in honor of dead, *picture and note* 14
    funeral procession, *picture and note* 17
    tombs for dead, 16; *picture and note* 15
Business life,
  Pompeii, 112–114; *picture and note* 112, 113
Busts. *See* Sculpture, busts.
Byrsa (Byr'sa) or citadel, *picture and note* 31
  meaning of word, 20, 30

Caesar, Caius Julius (100–44 B.C.), Roman general, statesman, and author, 65–79, 82–87
  Alexandrian library burned, 84
  army camp, 69, 72; *picture* 71
  break with Pompey, 77–79, 82; *picture and note* 82
  bridge across Rhine, 71; *picture and note* 71
  builder, 87
  busts and statues, 65, 69
  campaign in Asia Minor, 85
  Cleopatra, 82–85; *picture and note* 83
  "Commentaries" 71, 77; *quoted* 71–73, 75
  conquest of Gaul, 69, 71, 76; *picture and note* 77
    Vercingetorix, 76; *picture and note* 76, 77
Caesar—Continued
  conspiracy and death, 87; *picture and note* 87
  crosses the Rubicon, 78
  defeats Pompey, 79
  dictator and title of imperator, 86
  elected to office of aedile, 65–67
  enters army, 65
  funeral rouses Roman mob, 88
  German tribes subdued, 72–74; *pictures and notes* 72, 73
  gladiatorial shows, 65–66; *picture and note* 66
  goes to Spain, 68
  "I came, I saw, I conquered," 85
  ides of March, 87
  image on coins, 86
  in Egypt, 82–85
  invades Britain, 74–75; *picture and note* 74, 75
  July named for, 86
  legions or army, 69–70; *picture and note* 70
  marches at head of legions, 70; *picture and note* 70
  Pontifex Maximus, 67
  riot in Alexandria, 84
  Roman triumph, 85–86; *picture and note* 86
  triumvirate, 68
  Temple, *picture and note* 98
Caesarea (sĕs–a–rē'a), town in Palestine at foot of Mt. Hermon
  Paul the Apostle imprisoned, 202
Caesarion (se-zā'rĭ-ȯn), son of Cleopatra
  birth, 84–85
  to follow Cleopatra as heir, 91, 93; *picture and note* 91
Caiaphas (kā'ȧ-făs), high priest of the Jews
  Jesus before, 168, 169
  priests plot to kill Jesus, 165
Ca-lig'u-la (Little Boots), nickname for Caius Caesar (12–41 A.D.), Roman emperor, 102–104
  debauchery and excesses, 102–103
  magnificent pleasure galley, 103; *picture and note* 103
Calpur'nia, wife of Julius Caesar, 84, 85
Calvary or **Golgotha,** place where Jesus was crucified, 172
Campania (käm-pä'nē-a), a fertile land on s.w. coast of Italy
  harbor, *picture and note* 63
  map, 11
  villa, *picture and note* 106
Camp of Pompey, *picture and note* 79
Cam'pus Martius (mär'shŭs) or Field of Mars, 96
  Sulla herds captives in, 62
Canals, Carthage, 33
Candlestick, seven-branched,
  among spoils from Temple at Jerusalem, *picture and note* 208
  atop Corinthian column, *picture and note* 157

Cannae (kăn′nē), village in Italy
  frightful battle in which Hannibal destroyed Roman army, 216 B.C., 45
Canopy, Cleopatra's royal, 90; *picture* 90
Cap of liberty, Roman, *picture and note* 87
Capernaum (kȧ-per′na-um) town in Palestine
  visited by Jesus, 157; *note* 157
  stone carvings from synagogue, *picture and note* 157
Capitoline (kăp′ĭ-tō-līn) **Hill,** most famous of seven hills of Rome, 19; *picture and note* 19
  temples, 56; *picture and note* 99
Capri (kä′prē), beautiful island near Naples
  villa of Tiberius, 102; *picture and note* 102
Carpets, in wealthy Roman's home, *picture* 115
Carriages, Roman, *picture and note* 54
Carthage, city and state in n. Africa
  legend of founding by Queen Dido, 20, 30; *picture and note* 30
  settled by Phoenicians, 30
  architecture, *picture and note* 31, 33
  agriculture, 33
  army, 36; *note* 31
  art, *picture and note* 32, 33
  brilliance and splendor, 33; *picture and note* 31
  Byrsa or citadel, 20; *note* 31
  civilization, 33
  colonies, 30–31, 40
  controls Mediterranean, 31
  country life, 33; *picture and note* 33
  explorations of Hanno, 33–35; *picture and note* 35
  government, 33
  Hannibal, 39–49
  harbor, *picture and note* 31
  literature, *note* 35; *quoted* 34–35
  navy, 37
  Punic Wars: First, 36–37; Second, 41–48; Third, 53
  province of Rome, 53
Carthaginians (Semites from Phoenicia), 30
Carts, Roman, *picture* 57
Carving,
  Greco-Egyptian, *picture and note* 81–91
  stone from synagogue at Capernaum, *picture and note* 157
Cassius (cash′i-us), one of Caesar's murderers, 87; *picture and note* 87
  governor of Syria, 88
  suicide, 89
Castanets, *picture and note* 14
Castor and Pollux, temple at Rome, *picture and note* 98
Catacombs of Rome, 211; *note* 211
  art, *picture and note* 180, 211
Catiline (kăt′i-līn) (108?–62 B.C.), Roman conspirator, 67–68
  Cicero denounces, 67–68; *picture and note* 67
Cato (kā′to), **Marcus Porcius** (234–149 B.C.), the Censor ("the Elder")
  Carthaginian policy, 53
  statue, *picture and note* 53
  strives to keep life simple, 51–53
Cattle market, Pompeii, *picture and note* 113
Catullus (kȧ-tŭl′ŭs) (84–54 B.C.), Roman lyric poet, 99
Ceilings, Roman, *picture* 107, 114, 118
Census, as basis for tax apportionment, 145
Centurion of the guard, Roman officer
  orders Paul the Apostle bound, 201–202
Ceremonies. *See* Rites and ceremonies.
Chairs,
  Greco-Egyptian period, *picture* 82, 83
  Hebrew, *picture* 170
  of Queen Dido of Carthage, *picture and note* 30
  Roman, *picture* 115
  Roman school, *picture* 100
  seats in Jewish synagogue, *picture* 143
  seats in Roman Senate, *picture* 67
  seats in the Sanhedrin (Hebrew), *picture* 176. *See also* Couches; Furniture
Chariots,
  Etruscan, *picture and note* 18, 19
  Roman, *picture* 50
  Tiberius', *picture and note* 101
Cheese, food of Germanic tribes, 73
Chief Priest or Pontifex Maximus
  Augustus, 94
  Caesar, 67
Child life,
  Hebrew children, 142; *picture and note* 142
  Roman, *picture and note* 97, 100
Children,
  boys in the Augustan Age, *picture and note* 97
  education, *picture and note* 97, 100
  of the Caesars, *picture* 96
Children of Israel. *See* Hebrews
Child training,
  Jewish children, 143; *picture and note* 143
  Roman, *picture and note* 97, 100
Chosen People of God, 121–122
Christ. *See* Jesus of Nazareth
Christianity, 140–217; *pictures and notes* 140–217
  as noted by the Romans
    Tacitus, 205; *footnote* 205
  catacombs, 211; *picture and note* 211
  conquers the Empire, 175–217
  churches established
    by Paul, 196
    Jerusalem, 175, 185
    Rome, 200
  Disciples carry on work of Jesus, 175–176
  distinct from Judaism, 214
  fall of Jerusalem, 208; *picture and note* 208
  Gospels written, 207, 209–210, 214–215; *note* 208

Christianity—Continued
- Jesus of Nazareth, life and ministry, 140–174; *pictures and notes* 140–174
- legalized, 216–217
- Paul the Apostle, 177–206
  - childhood and education, 177–180
  - conversion, 181–183
  - dislike for restrictions of Mosaic code, 179–181, 190–191
  - first missionary journey, 189–190; *map* 191
  - Rome, 203–206
  - second missionary journey, 192–196; *map* 191
  - third missionary journey, 196–200
- persecutions,
  - Nero, 108, 211
  - Diocletian, 216
- triumphs, 207–217

Church, the early, 175–217
- churches founded
  - by Paul, 196
  - Jerusalem, 175, 185
  - lack of unity, 200
  - Rome, 200. *See also* Christianity; Jesus of Nazareth; Paul the Apostle

Cicero, Marcus Tullius (106–43 B.C.), Roman statesman and orator, 67–68
- bust, *picture and note* 68
- denounces Catiline in orations, 67–68; *picture and note* 67
- hunted out and killed by Antony, 89
- orations, 67, 99

Cimbri (sĭm′brī), warlike yellow-haired Germans
- descend into Italy, 60
- Marius defeats, 60

Cincinna′tus (519?–439? B.C.), *note* 23

Cir′cus Max′imus (Greatest Circus), 56
- gladiatorial shows, 65–66; *picture and note* 66

Cisalpine (sĭs-ăl′pīn) **Gaul** ("Gaul this side of Alps"),
- Gauls settle, 25
- Roman territory, 38

Citadel, Carthaginian, 20; *picture and note* 31

Citizenship, Roman,
- early Rome, 23
- extended to provinces, 101
- Paul a citizen: right to trial, 201–202
- Republic, 54

City of the Seven Hills, Rome founded on seven hills: the Capitoline, Palatine, Aventine, Quirinal, Viminal, Esquiline and Caelian hills, 18–19

Claudius I (10 B.C.–54 A.D.), Roman emperor, 104; *picture and note* 104
- declared emperor by praetorian guard, 104; *picture and note* 104
- weak character, 104
- wives, 104

Cleopatra (klē-o-pā′trȧ) (69–30 B.C.), beautiful and charming queen of Egypt, 80–93; *picture and note* 81, 83, 90, 91
- ambitions foiled, 88, 93
- attempts to save Egypt from Rome, 82, 83
- attends Caesar's triumph in Rome, 85–86; *picture and note* 86
- as ruler of Egypt, 83, 88, 93; *picture and note* 81
- battle of Actium, 92–93
- breaks through Ptolemy's lines, 82–83; *picture and note* 83
- Caesar and Cleopatra, 82–85; *picture and note* 83
- driven from throne, 81–82
- escapades with Antony, 91–92
- girlhood, 81
- pays spectacular visit to Antony, 89–91; *picture and note* 90

Coinage,
- Carthage, 33
- Greek colonists teach Italics, 13

Coins,
- Roman, *picture and note* 60, 61, 87, 88, 92, 101, 105
- Syracusan, *picture and note* 25, 36

Colonies,
- Carthaginian, 30–31, 40
- Greek in Italy, 12; contribution of Greeks, 13–14
- Greek in Sicily, 25–27; *picture and note* 26

Colosseum (kŏl-ŏ-sē′um), amphitheater in Rome, 110; *note* 110

Columns,
- Doric, *picture and note* 113
- Hellenistic city of Sepphoris, *picture and note* 146
- Romans adapt Greek, 98; *picture* 98, 99
- Temple of Diana at Ephesus, 197; *picture* 197
- Trajan's, scenes from, *picture and note* 72, 85, 117

Column of Duilius, picture and note 37, 99

Comedy, Roman, 99; *picture and note* 100

Comitia (kō-mish′iä), Roman assembly, 23

Commandments, Ten, 140–141

"Commentaries," Caesar's, 71, 77; *quoted* 71–73, 75

Commerce and trade,
- Carthaginian, 30, 33
- Corinth, Greece as center, 195
- Egypt, 80
- Etruscan, 17, 18
- Jerusalem: in Court of Gentiles, 164
- Rome
  - destroys commerce of Rhodes, 54
  - during Augustan Age, *picture and note* 96
  - early, 18, 19
  - port of Ostia, 19; *note* 98

Common people,
- Jesus one of them, 141–142
- life in streets of Nazareth, 142; *picture and note* 142
- Pompeii: business and trades, 112–114; *picture and note* 112, 113
- Roman,
  - decay in country life, 55, 57
  - early Republic, 51–52; *picture and note* 52

Conspiracies, famous in history,
- Brutus and Cassius against Caesar, 87; *picture and note* 87
- Catiline, 67; *picture and note* 67

Constantine I, the Great (288?–337), Roman emperor
- battle of Milvian Bridge, 217
- Christianity legalized, 216–217
- gold medallion, *picture and note* 217

Constan'tius, Flavius Valerius (250?–306 A.D.), commonly called Chlorus (the Pale) Roman emperor, 216

Cooking, Roman, 51

Corinth, city in Greece
- Apostle Paul visits, 195–196
- architecture, *picture* 195
- Church founded, 196
- colony at Syracuse, 25
- conquered by Rome, 54

Corne'lia (2d century B.C.), mother of the Gracchi, 58; *picture and note* 58

Cor'nuco'pia, the horn of plenty, *picture and note* 84; *note* 94

Costume,
- children,
  - Hebrew, *picture* 142, 143, 179
  - Roman, *picture* 96, 97, 100
- Etruscan, *picture and note* 14, 16, 17
- Gallic soldiers, *picture and note* 77
- Germans or Teutons, 73; *picture and note* 72, 73
- gladiators, *picture and note* 66
- goddess Diana, *picture* 197
- Hebrew, *picture* 125, 127, 132, 135, 144, 155, 162, 179
  - Greek influence, 122; *picture and note* 122
  - Herod and Mariani'ne, *picture* 138
  - Herod Antipas, *picture* 170
  - Jesus and his disciples, *picture* 159, 166, 167
  - members of the Sanhedrin, *picture* 176
  - Pharisee, *picture and note* 141
  - rabbi, *picture* 179
- Iberian, *picture and note* 40
- priest,
  - Ephesian, *picture* 197
  - Roman, *picture and note* 56
- Roman,
  - bride, *picture and note* 109
  - gladiators, *picture and note* 66

Costume—Continued
  - legionaries, 70; *picture and note* 70, 85; *picture,* 119
  - of the Empire, *picture and note* 96, 109, 115
  - senator, *picture* 54, 67
  - toga, *picture and note* 53, 96
  - Vestal virgin, *picture and note* 56
- sandals, Roman, *picture* 53, 69, 70, 73, 90, 96, 115

Couches,
- Etruscan, *picture and note* 15
- Roman,
  - gilded, introduced by soldiers, 51
  - in a Pompeian villa, *picture* 115
  - in Nero's Golden House, *picture* 107

Council of the Sanhedrin,
- condemns Jesus, 168; *note* 171
- trial of Stephen, 176–177; *picture and note* 176

Country life,
- Carthaginian, 33; *picture and note* 33
- Roman
  - during the Republic, 51–52; *picture and note* 52
  - during the Empire, *picture and note* 106
  - decline, 55, 57

Court-of-justice,
- Hebrew,
  - council of the Sanhedrin
    - condemns Jesus, 168; *note* 171
    - trial of Stephen, 176–177; *picture and note* 176
- Roman
  - Basilica Julia, *picture and note* 99

Court of the Gentiles, in Temple at Jerusalem traders and money-changers, 164

Courts, in Roman houses, *picture and note* 114, 115

Cras'sus, Marcus (115?–53 B.C.), Roman statesman
- suppressed Spartacan rebellion, 68
- triumvirate formed, 68–69

Cross, sign of, used by Constantine the Great, 216–217

Crucifixion, of Jesus, 172–173; *picture* 173; *note* 171

Cumae. *See* Cyme

Cuncta'tor, wears out Hannibal's army, 47

Cupids,
- Pompeian frescoes, *picture and note* 114, 115
- young boys dressed as, 90; *picture* 90

Customs and manners,
- Etruscan,
  - dancing in honor of dead, *picture and note* 14
  - funeral customs and rights, *picture and note* 17
  - gladiatorial shows, 65; *picture and note* 66
  - symposium, *picture and note* 15
- Germans or Teutons, 73

Customs and manners—Continued
  Greek influence Hebrew, 122–123; *picture and note* 122
  Jewish, 124, 138
  Oriental: men sit about teachers, *picture and note* 179
  persecution of Hebrew, 123–128
  Satyricon, novel on manners, *note* 107
Cybele (sĭb′ē-lē), the "Great Mother of the Gods," an Asiatic cult
  bas relief of altar of Cybele, 188
  introduced into Rome, 110
Cyme (sī′me), Greek settlement in Bay of Naples, 12
  besieged by Etruscans, 24
Cyprus, island in e. end of Mediterranean
  Paul the Apostle, 189; *map* 191
Cyrus (si′rus) the Great (?–529 B.C.), king of Persia
  releases Hebrews from captivity, 121

Dacia (dā′shĭ-a), country between Danube River and Carpathian Mountains, *map and note* 95
  province of Rome, *map and note* 95
  Trajan conquers, 117; *picture and note* 117
  visited by Hadrian, 118
Damascus,
  Paul led to a house on Straight Street, 183; *picture and note* 183
  Paul preaches and escapes, 184–185; *picture and note* 185
Dancing, Etruscan, in honor of dead, *picture and note* 14
Demetrius (dē-mē′trĭ-ŭs), silversmith in Ephesus
  riot of the image-makers, 198–199; *picture and note* 199
Diana, goddess of the Ephesians, identified with the Greek Artemis
  image, 197
  statue, *picture and note* 197
  Temple at Ephesus, 197; *picture and note* 197
Diary,
  Luke writes at Philippi, 192; *quoted* 192–193
  Luke writes of trip to Rome, 203; *quoted* 203–204
Di′do or Elis′sa, legendary Tryrian and Carthaginian queen, *picture and note* 30
  Aeneas, 20–21
  founds Carthage, 20, 30
Dining-room or triclinium,
  Nero's Golden House, 108; *picture and note* 107
  Roman villa in Pompeii, *note* 115
Di-o-cle′tian (245–313 A.D.), Roman emperor,
  divides burden of government, 216
  gold medallion, *picture and note* 217
  persecutes Christians, 216
Diodo′rus, historian, died about 20 B.C., 33; *note* 33; *quoted* 33
Dionysius (di′o-nish′i-us), a scholarly monk of the 6th century
  figures modern method of reckoning time, *footnote* 140
Dionysius (di′o-nish′i-us) tyrant of Syracuse, 27
Disciples, Twelve of Jesus (the Apostles) 156–157
  Jesus sends disciples out into the world, 158–159, 174; *picture and note* 159
  leaders in early Church, 175
  The Last Supper, 165–166; *picture and note* 166
Discus-throwing, Greek in Jerusalem, 123, *picture and note* 123
Dispersion, Jews of the, 121, 144
  protected by Herod, 138
  return for Passover, 164
Domitian (dō-mĭsh′an), Roman emperor (81–96 A.D.), 117; *note* 110; cruelties, 117
Doric columns, *picture and note* 113
Drainage system, 19
Drama, Roman, Greek translations, 99
Dress. *See* Costume; Headdress
Dru′ids, priestly class among Celts, 75
  rites and ceremonies, 75
Dru′sus, champion of Italian allies, 61
Dru′sus, Livius, step-son of Augustus, 95; *picture and note* 96
Duilius (dū-il′i-us), column; *picture and note* 37, 99

Eagle, emblem of Roman legions, 70; *picture* 70
Earthquake, eruption of Vesuvius, 116
Ecce Homo (ĕk′sē hō′mo), Latin, "Behold the Man," words of Pilate in showing Jesus to the people, 171; *picture and note* 171
Edict of Milan, (313 A.D.), 217
Education and learning,
  Hebrews,
    children, 143; *picture and note* 143
    rabbis hold schools in Temple, 138
  Roman,
    copy Greek, 51
    education of a child, *picture and note* 97
    school scene, *picture and note* 100
  Saul of Tarsus, 179; *picture and note* 179
  schools started in Dacia, 117
  university at Tarsus, 178
Egypt,
  agricultural products, 80
  Caesar in Egypt, 82–85
  Cleopatra, 80–93; *picture and note* 80–93
  cult: mystery of Isis, *picture and note* 188
  province of Rome, 93
  Ptolemies, 80
  Rome covets wealth, 80

Elephants,
  war elephants in army of Antiochus, 133
  war elephants of Hannibal, 42; *picture and note* 43
  war elephants of Pyrrhus, 28–29; *picture and note* 29
Eleusinian (ĕl-u-sĭn'i-an) **mysteries,** religious rites originating at Eleusis, Greece, 187; *picture and note* 187
Emblem. *See* Symbols
Empire, the
  Carthaginian, 30–33
  Roman, 94–120; *picture and note* 94–120
    greatest extent, 95; *map and note* 95
Emporium or wharve, *note* 98
Enamel work, Britons, *picture and note* 75
Engineering,
  aqueducts, 98; *picture and note* 119
  Archimedes, 46; *picture and note* 46
  bridge across Rhine, 71; *picture and note* 71
  drainage, 19
  roads, *note* 119
    Appian Way, 55; *picture and note* 119
Entrance,
  Hebrew: palace of John Hyrcanus, *picture* 135
Ephesus (ĕf'ē-sŭs), great Greek city in Asia Minor, 93, 197
  architecture, 197; *picture and note* 197, 198
  harbor, 197
  image of Diana, 197
  Mark Antony, 93
  Paul the Apostle visits, 197–199
  reconstruction, *picture and note* 198
  riot of the image makers, 198–199; *picture and note* 198, 199
  statue of Diana, 197; *picture and note* 197
  Temple of Diana, 197; *picture and note* 197
Epics, Vergil's Aeneid, *footnote* 20; *quoted* 20
Epicure'anism, a Greek philosophy, teachings, 186
Essenes (ĕ-sēn'), one of a sort of brotherhood or monastic order among the Jews of Palestine, 141
Estates, Roman, growth under the Republic, 55. *See also* Villas
Etrus'cans (almond-eyed Asiatics), in Italy, 11–24
  agriculture, 16; *picture and note* 16, 17
  arch perfected, 16
  architecture, 19; *picture and note* 19
  art, *picture and note* 14, 15, 16, 17, 18
  Asiatics, *picture and note* 16
  burial and funeral customs, *picture and note* 14, 17
  chariots, *picture and note* 18, 19
  cities, 15–16
  commerce and trade, 17, 18
  costume, *picture and note* 14, 16, 17
Etruscans—Continued
  drainage system, 19
  gladiatorial shows, 65
  history,
    seize Latin fortress, 17
    Rome under Etruscan rule, 19; *picture and note* 19
    wane of Etruscan power, 24
  industries, 16
  language, *note* 16
  map, 11
  metal work, 17; *picture and note* 17, 18
  sarcophagus, *picture and note* 16
Excavations,
  Carthage, *picture and note* 32
  Pompeii, 111; *picture and note* 111, 112, 113
  statue to the Unknown God, 194; *note* 194. *See also* Antiquities
Explorations, Hanno, the Carthaginian, 33–35; *picture and note* 35

Fa'bius Cunc-ta'tor ("the delayer"), died 203 B.C.
  wears out Hannibal's army, 47
Fa'bius Maximus, Arch of, *picture and note* 98
Factory, customers inspect cloth, *picture and note* 96
Family, the,
  Roman tourists in Egypt, *picture and note* 80
Fans, of ostrich plumes, 90; *picture* 90
Farmers,
  farm scene, *picture and note* 57
  life during early Republic, 51–52; *picture and note* 52
  relief and reforms of Gracchi, 57–58; *picture and note* 58
  unemployed, 55
  wiped out, 57. *See also* Agriculture
Farming. *See* Agriculture
Faun, House of the, Pompeii, *picture and note* 114
Feast of Dedication, later the Feast of Lights, *note* 132
Fe'lix, Roman governor of Judea (52–60 A.D.)
  imprisons the Apostle Paul, 202
Festival of the Passover,
  Jesus goes to Jerusalem to celebrate, 144
  throngs of Pilgrims to, 163–164; *picture and note* 163
Fes'tus, Roman governor of Judea about 60 to 62 A.D.
  Apostle Paul tried before, 202
Field of Mars or **Campus Martius,** 96
Fire department, in Rome, 97
Flavian Amphitheater. *See* Colosseum
Flavian emperors, 110; *note* 110
Floors, Roman baths and houses, *picture* 114, 115, 118

- **Flowers,** cupids deal in, *picture and note* 115
- **Flute,** *picture and note* 14
- **Food,**
  - exotic food of the Romans, 102, 109
  - Germanic tribes, 73
  - of the Romans, 51
- **Fortifications,**
  - Roman, *picture and note* 72
- **Fo'rums,** open market places, later used for political assembly
  - Pompeii
    - business life, 113; *picture and note* 113
    - Civil Forum, *picture and note* 111; *note* 113
    - Triangular Forum, *picture and note* 113
  - Roman,
    - Etruscans ride through, *picture and note* 19
    - of the Republic, 56
    - of the Empire, 97; *picture and note* 98, 99
    - origin, 18
- **Fresco-painting,** method of painting on fresh plaster
  - Campanian harbor, *picture and note* 63
  - Pompeian, 114; *picture and note* 106, 114, 115
- **Funeral customs and rites.** *See* Burial and funeral customs
- **Furnishings,**
  - Carthaginian homes, 33
  - Roman villas, *picture and note* 115
- **Furniture,**
  - chairs,
    - Carthaginian, *picture and note* 30
    - Etruscan, *picture and note* 15
    - Greco-Egyptian period, *picture* 82, 83
    - Hebrew, *picture* 170
    - Roman, *picture* 115
    - Roman school, *picture* 100
    - Roman,
      - gilded, introduced by soldiers, 51
      - in a Pompeian villa, *picture* 115
      - in Nero's Golden House, *picture* 107
  - Etruscan, *picture and note* 15
  - Greco-Egyptian, *picture* 82, 83
  - Jewish synagogue, *picture* 143
  - Roman, *picture* 58, 115
  - seats in Roman Senate, *picture* 67
  - seats in the Sanhedrin (Hebrew), *picture* 176

- **Galba** (găl'ba) (5 B.C.–69 A.D.), Roman emperor for seven months
  - killed by praetorian guard, 110
- **Gale'rius,** Roman emperor, 305–306 A.D.
  - emperor of the East, 216
  - gold medallion, *picture and note* 217
- **Gal'i-lee,** Roman province in n. Palestine,
  - Herod the Great, 137–139
  - Herod Antipas, 139, 140
  - Jesus sends disciples, *picture and note* 159
  - province of Rome, 121, 136
- **Galleys,**
  - Caligula's pleasure galley, 103; *picture and note* 103
  - quinqueremes or "five bankers," 37
  - triremes or "three bankers," 37
- **Gamaliel** (gȧ-mā'lĭ-ĕl), a liberal rabbi, instructor of Paul, 179; *picture and note* 179
- **Games,**
  - gladiatorial combats, 66; *picture and note* 66
  - Greek in Palestine, 123, 139; *picture and note* 123
- **Gardens,** Carthaginian, 33
- **Gaul** (gôl), or Gallia, now modern France and Belgium with parts of Holland, Germany and Switzerland
  - Caesar's conquest, 69–71, 76; *picture and note* 70
  - Caesar's description in Commentaries, 71, 76
  - Hadrian visits, 118
  - made province of Rome, 76–77
  - spread of Roman civilization, 101
  - warriors, *picture and note* 77
- **Gauls,** a Celtic speaking people, 71
  - Caesar's description, 71, 76
  - capture Rome, 24–25; *picture and note* 24
  - destroy Etruscan cities, 24
  - pillage Rome second time, 38
  - rebel against Caesar, 76
- **Gelon** (gē'lŏn), tyrant of Syracuse about 485 B.C., 26
  - strikes coins to commemorate victory, *picture and note* 25
- **Gentiles,** term used in Bible for non-Jews
  - Paul carries Christianity to Gentiles, 184
  - riot and revel in Temple at Jerusalem, 124
- **Geography,**
  - of Italy, 12; *map and note* 11
  - Strabo the geographer, 100
  - scenery,
    - African coast, 35; *picture and note* 35
    - hills near Nazareth, 147; *picture and note* 147
    - island of Capri, *picture and note* 102
    - Mt. Hermon in Galilee, *picture and note* 159
    - Nazareth, Palestine, *picture and note* 144
    - Taormina, Sicily, *picture and note* 26
- **Germans or Teutonic tribes,** 71, 73
  - captives, *picture and note* 120
  - costume, *picture and note* 72, 73, 120
  - described by Caesar, 73
  - harass Roman frontiers, 119
  - huts, *picture and note* 73
  - Marius defeats, 60
  - massacre and humble Roman army, 95
- **German'icus, Caesar,** *picture and note* 96
- **Gethsemane** (gĕth-sem'ȧ-nē), garden e. of Jerusalem
  - Jesus at, on night before crucifixion, 167

- **Gladiatorial shows,** 65–66; *picture and note* 66
- **Glass,** Sidonian cup, *picture and note* 165
- **God, Kingdom of**
  - conception of Isaiah and Jeremiah, 148–149
  - development of Jesus' conception, 149–151
- **Gods and goddesses,**
  - Carthaginian,
    - Baal, god of fire, 32; *picture and note* 32
      - temple, 39; *picture and note* 39
    - Tanit, 32; *picture and note* 32
  - Italic later Roman
    - Janus, Italic god, 14
    - Juno, queen of the gods, the Greek Hera, 14
    - Jupiter or Jove, ruler of the gods, the Greek Zeus, 14; temple, 19; *picture and note* 19, 99
    - Lares and Penates, Italic ancestral, household gods, 14
    - Mars, god of war, the Greek Ares, 14
    - taken over from Greeks, 13–14
    - Venus, goddess of love, the Greek Aphrodite, 14
    - Vesta, goddess of the hearth-fire, the Greek Hestra, 14; *picture and note* 56
  - people no longer believed in, 185
- **Gold,** mined in Spain, 41
- **Golden House** of Nero, 108; *picture and note* 108
- **Gold work,** Etruscan, *picture and note* 17
- **Golgotha** (gŏl'gō-tha), or **Calvary,** place where Jesus was crucified, 172
- **Gospels,** four books of the New Testament giving account of life and teachings of Jesus
  - John, 214–215
  - Luke, 210; *picture and note* 210
  - Mark, 207; *note* 208
  - Matthew, 209
- **Government,**
  - Carthage, 33
  - Etruscan, cities, 16
  - Hebrews,
    - governed by High Priest under Persian satrap, 121, 135
  - Roman, 18
    - Republic, 23
      - assembly, 23
      - corruption, 57
      - good government of Caesar, 87
      - reforms of Gracchi, 58–59
      - reforms of Sulla, 62
      - the Senate, 23
      - end, 87, 94
    - Empire established, 94
      - police and fire department, 97
      - Trajan's just rule, 117
    - good government, Roman contribution, 120, 217
    - provinces, 87, 117
- **Grac'chī,** reforms for relief of poor, 57–59
- **Grac'chus, Caius** (Cā'yus), (153–121 B.C.)
  - murdered, 59
  - reforms and relief of poor, 58–59
- **Grac'chus, Tiberius Sempro'nius** (163–133 B.C.), Roman tribune
  - land laws, 57
  - murdered in riot, 58
  - reforms for relief of poor, 57–58; *picture and note* 58
- **Grain elevators,** Roman, *note* 98
- **Great Greece,** name given to Greek settlements, in Italy and Sicily, 12
- **Greece,**
  - colonies in Italy, 12; contribution to tribes of Italy, 13–14
    - cities under control of Syracuse, 27
    - form league against Rome, 28
    - Pyrrhus aids, 28–29
  - conquered by Rome, 50, 54
  - Greeks in Sicily, 25–27; *picture and note* 26
  - influence on Roman culture, 98–100
- **Gymnasium,** Greek, built in Jerusalem, 123; *picture and note* 123

- **Hadrian** (76–138 A.D.), Roman emperor, adopted son of Trajan
  - baths, 118; *picture and note* 118
  - builder, 118; *picture and note* 118
  - rebuilds Jerusalem, 209; *picture and note* 209
  - visits provinces, 118; *note* 118
- **Hamilcar** (hä-mĭl'kär) **Barco** (270?–228 B.C.), noted Carthaginian general, the father of Hannibal, 37–40
  - subdues Iberians in Spain, 40
- **Han'nibal** (247–183 B.C.), great Carthaginian general, 39–49
  - youth, 39
  - in sanctuary of Baal, 39; *picture and note* 39
  - bust, *picture and note* 47
  - Livy's description, 41
  - in Spain, 40–42
  - crossing the Alps, 42–44; *picture and note* 43
  - war elephants, 42; *picture and note* 43
  - in second Punic War, 45–48
  - defeat at Zama, 48
  - spirit of Hannibal, 49
  - death, 49
- **Han'no,** Carthaginian admiral, explored coast of Africa, 33–35; *picture and note* 35
  - Periplus of Hanno, *quoted* 34–35
- **Harbors and ports,**
  - Campanian (Puteoli), *picture and note* 63
  - Carthage, *picture and note* 31
  - Ephesus in Asia Minor, 197; *map* 191
  - Ostia, 19; commerce and trade, *note* 98
- **Harp,** 132; *picture* 132
- **Harvesting,** *picture and note* 57

Hasdrubal (has′drö-bal), younger brother of Hannibal, 40
  in command of army in Spain, 42
  Romans defeat, 47
Hasdrubal (has′drö-bal) **the Elder,** son-in-law of Hamilcar Barco, 40–41
Hats,
  Etruscan, *picture* 16, 17
  Hebrews wear Greek, 122; *picture and note* 122
Headdress,
  cap of liberty, *picture and note* 87
  Cleopatra, *picture and note* 81
  Roman Empire, *picture and note* 108
  Vestal virgins, *picture and note* 56
Hebrews or Jews or the Children of Israel
  antagonism and persecution under Antiochus IV, Epiphanes, 123–126; *picture and note* 125, 126
  art: commandment against, 122, 138; *picture and note* 139; *note* 162
  campaigns of Judas Maccabaeus, 130–135; *picture and note* 130, 131, 134
  "chosen people of God," 121–122
  crystallization of idea of a Messiah, 140
  customs, 122, 124
  end as a nation, 208–209
  exchange Hebrew tongue for Aramaic, 121; *note* 128
  Greek influence, 122–126; *picture and note* 122, 123, 125
  Jews of the Dispersion, 121, 144
  later Asmonaeans, 135–139
  Mattathias revolts against persecution, 126–129; *picture and note* 127
  persecution of Jews, 123–128; *picture and note* 125, 126, 127
  Pharisees, 136, 140–141; *picture and note* 141
  released from captivity, 121
  religion stiffened: Judaism, 121, 136
  return to Palestine, 121
  rise of Maccabees, 127, 129; *footnote* 129
  Sadducees, 136
  Scribes, 141
  synagogues, origin, interior, etc., 143; *picture and note* 143, 155
    after fall of Jerusalem, 208
  Temple at Jerusalem
    besieged by Titus, 208; *picture and note* 208
    desecrated, 132; *footnote* 128
    Hellenized, 123–124; *picture and note* 123
    rebuilt by Herod, 138; *picture and note* 163
    rededicated, 132; *picture and note* 132
Hellenes (hĕl′enz), early name for Greeks, 12
Hel-len-is′tic civilization,
  Palestine, 122–123; *picture and note* 122, 123
    Herod the Great, 139
    Sepphoris, 144–145; *picture and note* 145
  Tarsus, 178; *picture and note* 178
Helmets,
  Britons, *picture and note* 75
  Carthaginian, *picture and note* 45
  Gallic, *picture and note* 77
  Hiero of Syracuse, *picture and note* 24
  Latin soldiers, *picture and note* 13
  Roman legions, *picture and note* 70
  Samnite, *picture and note* 13
Helvetians (hĕl-vē′shi-ans), Celtic tribe living beside the Rhine, 71
  subdued by Caesar, 71
Hermon, Mount, snow capped mountain in Palestine, *picture and note* 159
Her′od I, the Great, king of Judea (37-4 B.C.) 137–139
  benefits of rule, 138–139
  birth of Jesus, 141
  builds Temple at Jerusalem, 138
  establishes his power, 137
  foe of Asmonaeans, 137
  Jews plot against, 139
  marries Mariamne, 137
  orders children slain, *note* 138
  respect for Jewish faith, 138
  slays Mariamne and Maccabees, 137–138
Herod Agrippa II (27–100 A.D.), last king of family of Herod the Great
  Apostle Paul tried before, 202
Her′od An′tipas, tetrach of Galilee, a Romanized Idumaean (4 B.C.–39 A.D.), 139, 140
  adorns Sepphoris, 144; *picture and note* 146
  imprisons John the Baptist, 153
  beheads John the Baptist, 160
  Herodias, 160
  Jesus before, 170; *picture and note* 170
Herodias (hĕ-rō-dĭ-as), wife of Herod Antipas, mother of Salome
  instigates beheading of John the Baptist, 160
Hiero (hi′e-rō), tyrant of Syracuse from 478–467 B.C., 24
  defeats Etruscans, 24, 26
  helmet, *picture and note* 24
  splendor and wealth of Syracuse, 26–27
Hiero II (hi′e-rō), tyrant of Syracuse, 36
High priest, power of Jewish, 121
Highways, Roman, *picture and note* 119
Hippodromes,
  built in Palestine by Herod the Great, 139
Historians, Roman
  Appian, *note* 31
  Diodorus, 33; *note* 33; *quoted* 33
  Livy, 100; *footnote* 41; *quoted* 41
  Polybius, *footnote* 44; *quoted* 43–44
  Suetonius, *quoted* 102–103, 105
  Tacitus,
    describes persecution, of Christians, 205; *note* 205
    Pliny the Younger writes to, 115–116

- **Hor'ace** (68–8 B.C.), Latin lyric poet, 100; *quoted* 100
- **Hora'tius,** legendary Roman hero, *picture and note* 23
- **Horses,** *picture*, 19, 27, 54, 59, 101, 182
  - raced by the Etruscans, 16
- **House fronts,** Roman streets, *picture* 55, 112
- **Houses,**
  - Carthaginian, *note* 31; *picture and note* 33; furnishings, 33
  - Roman,
    - Campanian villa, *picture and note* 106
    - Golden House of Nero, 108; *picture and note* 107
    - House of the Faun, *picture and note* 114
    - Pompeii, 112; *picture and note* 112
    - wealthy Roman's: interior, *picture and note* 115
- **Hunt, the,** Etruscan, 16; *picture and note* 15, 16
- **Huts,** Germanic tribes, *picture and note* 73
- **Hyrcanus I** (hẽr-kā'nŭs), **John** (135–105 B.C.), high priest of the Jews 135–136
  - conquests, 135
  - height of Maccabaean Judea, *note* 135
  - friendly with Rome, 136
  - palace, *picture and note* 135
- **Hyrcanus II** (hẽr-kā'nŭs) (died 30 B.C.)
  - killed by Herod the Great, 137
  - lives at court of Herod, 137
  - squabbles over throne, 136

- **Ibe'rians** (dark Mediterraneans), later the Spaniards,
  - control Spain, 40
  - costume, *picture and note* 40
  - sculpture, *picture and note* 40
- **"I came, I saw, I conquered!"** 85
- **Ides of March,** assassination of Caesar, 87
- **Id'umae'a,** ancient land of Edom to the south of Palestine
  - accepts Jewish faith, 135
  - subject to Rome, 136
- **Image-makers,** riot of the, 198–199; *picture and note* 198, 199
- **Implements,** plough, *picture and note* 57
- **Im-plu'vium** or **pool,** Roman house, *picture and note* 114
- **Indo-Europeans,** members of one of the Caucasian races of early Asia, Europe or India, 13, 14
- **Industries,**
  - Carthaginian, *note* 31
  - during Augustan Age, *picture and note* 96
  - Etruscan, 16–17
  - mining
    - Etruscans, 16
    - Spain, 41
  - Pompeii, 112–114; *picture and note* 112, 113
- **Interiors,**
  - Carthaginian furnishings, 33
    - Jewish synagogue, *picture and note* 143, 155
    - loggia where Jesus was shown by Pilate, *picture and note* 171
  - Ptolemaic Egyptian, *picture* 83
  - Roman Senate, *picture and note* 67
  - wealthy Roman's villa, *picture and note* 115
- **Inventions,** lever and war machines of Archimedes, 46; *picture and note* 46
- **Iron,** Etruscan artisans, 18
- **Iscariot.** *See* Judas Iscariot
- **Italian allies,** revolt against Rome, 61
- **Italic tribes,**
  - gods, 14
  - Greek colonists teach, 13
- **Italy,**
  - colonized by Greeks, 12
  - conquered by Rome, 29
  - early people: Italic tribes, 13
  - Etruscans, 14–19
  - geography and climate, 12
  - invaded by Gauls, 24, 38
  - invaded by Hannibal, 45–46
  - map, 11
  - name, 13

- **James,** brother of Jesus, 156
  - leads early Christians, 175
  - Peter and John and James head Church in Jerusalem, 185
- **James,** the son of Alphaeus, one of the twelve disciples, 157
- **Ja'nus,** in Roman mythology, two-faced god, 14
- **Jason,** a Jew turned Greek, 123; *picture and note* 123
- **Jeho'vah** or **Yahveh,** the Hebrew name of the God of Israel,
  - God of the Jews, 121
- **Jerusalem,**
  - destroyed by Titus, 208; *note* 110, 208
  - early Christian Church, 185; Paul visits 200–202
  - Hellenized, 123–224
  - pilgrims gather for Passover, 163–164; *picture and note* 163
  - rebuilt by Hadrian, 209; *picture and note* 209
  - sacredness, 140
  - taken by Pompey, 64, 136
  - Temple
    - desecration under Maccabees, 132; *footnote* 128
    - profaned, 123–124; *picture and note* 124
    - rededication, 132; *picture and note* 132
    - rebuilt by Herod, 138; *picture and note* 163
    - Paul brings a Gentile into forbidden court, 201; *note* 201
    - besieged by Titus, 208; *picture and note* 208

Jesus of Nazareth, 140–174
  childhood and youth, 141–147; *picture and note* 142
  characteristics, 145
  date of birth, *footnote* 140
  education, 143; *picture and note* 143
  pilgrimage to Jerusalem, 144; *picture and note* 144
  Sepphoris, 144–146; *picture and note* 146
  ponders subjects of the day, 147–151
  baptism, 151–152; *picture and note* 153
  teaches and preaches in Galilee, 154–157; *picture and note* 155
  Twelve Disciples, 156–157; sent out into world, 159, 174; *picture and note* 159
  offends Pharisees, 161–163; *picture and note* 163
  not portrayed by early Christians, *note* 162
  incurs ill will of Pharisees by raising Lazarus from dead, 163–164
  enters Bethany, 163–164
  drives money-changers from Temple, 164–165
  The Last Supper, 165–166; *picture and note* 166
  betrayed by Judas, 165–169; *picture and note* 167
  Jesus at Gethsemane before crucifixion, 167
  condemned by the Sanhedrin, 168; *note* 171
  before Pilate, 169
  before Herod, 170; *picture and note* 170
  Pilate shows Jesus to mob, 171; *picture and note* 171
  crucifixion, 172–173; *picture* 173; *note* 171
  resurrection, 173–174
  Christianity conquers the Empire, 175–217
Jews. *See* Hebrews
Jews of the Dispersion, 121, 144
  protected by Herod, 138
  return for Passover, 164
  continue Law, synagogue and rabbis, 208
John, one of the twelve disciples, 156
  at Jesus' Crucifixion, 172
  leader of early Christians, 175
  Peter and John and James at head of Church in Jerusalem, 185
John, Apostle
  writes book of Revelation in exile, 214
John, Gospel of, written, 214–215
John Mark. *See* Mark, Saint
John the Baptist,
  baptizes Jesus, 152; *picture and note* 151
  preaches in Judean wilderness, 151
  put in prison by Herod Antipas, 153
  beheaded by Herod Antipas, 160
Jonathan, a Maccabee, son of Mattathias, 126
  rules in place of Judas, 134–135
Jordan River, sacred river of Palestine, 152
  Jesus baptized, 151–152; *picture and note* 151
Joseph, brother of Jesus, 156
Ju'daism, the religion of the Jews
  becomes distinct from Christianity, 214
  stiffened, 121
  Pharisees, 136, 141; *picture and note* 141
  Pharisaic Law, 136, 140–141, 150
Judas, brother of Jesus, 156
Judas Iscar'iot, one of the twelve disciples, 156
  betrays Jesus, 165–169; *picture and note* 167
Judas Maccabae'us. *See* Maccabaeus
Judea (ju-dē'a) or Judæa, s. Palestine under Roman rule
  Archelaus, 139
  Hellenized, 123
  Herod the Great, 137–139
  independent nation, 135
  subject to Rome, 136, 139
Jugur'tha, famous Numidian king, born in 2d century B.C., 59–60
  briber and usurper, 59–60
  captured by Marius, 60
Ju'no, in Roman mythology, queen of the gods, the Greek Hera, 14
Ju'piter, or Jove, in Roman mythology, ruler of the gods, the Greek Zeus, 14
  temple, 19; *picture and note* 19, 99
Justice,
  court-of-justice: Basilica Julia, *picture and note* 99
  Roman police department, 97
  Sanhedrin, supreme council of the Hebrews
    condemns Jesus, 168; *note* 171
    perishes with fall of Jerusalem, 208
    trial of Stephen, 176–177; *picture and note* 176
Ju'venal (60?–140), Roman satirist, 110

Kedron (kē'dron), **Valley of,** deep ravine e. of Jerusalem, *picture and note* 163

Labor trouble, riot of brotherhood of image-makers, 198–199; *picture and note* 198, 199
Labor unions, agitation, 198–199; *picture and note* 199
Lamp, from Tunisia, *picture and note* 33
Landholding,
  among Germanic tribes, 73
  attempts at reform by Gracchi, 57
  land taken by Roman senators, 55
Language,
  Aramaic, *note* 128
  Etruscan lost, *note* 16
  Jews exchange Hebrew for Aramaic, 121
Lares (la'rez) and **Penates** (pē-nā'tez), in Roman mythology, ancestral household gods, 14
"Last Supper, The," 165–166; *picture and note* 166

- **Latins,** the people of Latium, 13
  - fear Etruscans, 17–18
  - League, 17, 18, 23–24
  - ruled by Etruscans, 19
  - settle on hills, later Rome, 17, 18
  - soldiers, *picture and note* 13
- **Latium** (lā'shĭ-ŭm), district in middle Italy
  - Aeneas, legendary ruler, 20–22
  - inhabited by Latins, 13
- **Laurel,**
  - branch, Roman symbol of victory, 48
  - chaplet of leaves, 82; *picture* 82
  - crown for heroes, *picture* 208
- **Law, the,** or the first five books of the Bible read to Jewish children, 143; *picture and note* 143
- **Laws,**
  - moral, 150; Ten Commandments, 140–141
  - Mosaic, 180, 190
  - Pharisaic, 136, 140–141, 150
    - Saul rebels against, 179–183
    - after fall of Jerusalem, 208
  - Roman,
    - government, Roman contribution, 120, 217
    - of the Gracchi, 57
    - Sulla, 62
- **Laz'arus,** brother of Mary and Martha, 157, 163
  - raised from the dead by Jesus, 163–164
- **League, Latin,** 17, 18, 23–24
- **Leather armor,** 70; *picture* 70
- **Legend of the Founding of Rome,** 20–22
- **Legions,** Roman army
  - armor, 70; *picture and note* 70, 85, 119
  - Caesar marches at head, 70; *picture and note* 70
  - discipline, 69, 72
  - endurance, *note* 70
  - Marcus Aurelius at head, *picture and note* 119
  - rations, 70
  - standards, 70; *picture and note* 70, 85
- **Lep'idus** (died 13 B.C.), Roman triumvir with Antony and Octavian (Augustus), 89
- **Lever,** principle enunciated by Archimedes, *picture and note* 46
- **Liberty, cap of,** Roman, *picture and note* 87
- **Libraries,**
  - Alexandrian burned, 84
  - at Ephesus, 197
  - erected by Augustus, 97
  - in Roman houses, *note* 115
- **Licin'ius, Flavius Galerius Valerius,** Roman emperor (307–323 A.D.), *note* 217
  - gold medallion, *picture and note* 217
- **Literature,**
  - Bible (Old Testament)
    - Books of the Maccabees, *footnote* 121
    - Book of Daniel, 128; *footnote* 128
    - Law and Prophets read to Jewish children, 143; *picture and note* 143
- **Literature**—Continued
  - Bible (New Testament)
    - Acts of the Apostles written, 210
    - Beatitudes, *quoted* 158
    - Gospels written
      - Mark, 207; *note* 208
      - Matthew, 209
      - Luke, 210; *picture and note* 210
      - John, 214–215
    - letters of Paul, 196
      - Corinthians, *quoted,* 196
      - to Thessalonians, 196
    - Revelations, 214; *note* 214
    - New Testament adopted, 215
  - Carthaginian, *note* 35; *quoted* 34–35
  - diary of Saint Luke, 192; *quoted* 192–193
  - Roman,
    - Augustan Age: drama, prose, poetry, 99–100
    - copy Greek, 51
    - drama, 99
    - epics: Vergil's *Aeneid* 100
    - history
      - Appian, *note* 31
      - Diodorus, 33; *note* 33; *quoted* 33
      - Livy, 100; *footnote* 41; *quoted* 41
      - Polybius, *footnote* 44; *quoted* 43–44
      - Suetonius, *quoted* 102–103, 105
      - Tacitus, 205; *note* 205
    - legend of founding of Rome, 20–22
    - "Meditations" of Marcus Aurelius, 120; *quoted* 120
    - mythology: gods and goddesses, 14
    - novel, first on manners, *note* 107
    - poetry, Latin, 99–100
    - prose, Latin, 99
      - Caesar's *Commentaries,* 71, 77, 99; *quoted* 71–73, 75
      - Cicero's orations, 67–68, 99
      - Pliny's letter describing eruption of Vesuvius, *quoted* 115–116
      - Pliny's letter to the Emperor, *quoted* 212–213
- **Livy** (lĭv'ĭ) or **Titus Livius** (59 B.C.–17 A.D.) Roman historian of the Augustan Age, *footnote* 41; *quoted* 41
- **Lucretius** (lū-krē'shĭ-ŭs) (96?–55 B.C.), Roman poet, 99
- **Luke, Gospel of,** written, 210; *picture and note* 210
- **Luke, Saint,** one of the apostolic assistants
  - diary
    - writes at Philippi, 192; *quoted* 192–193
    - writes of trip to Rome, 203; *quoted* 203–204
  - joins Paul on second missionary journey, 192
- **Lysias** (lĭs'ĭ-as), viceroy in Syria
  - sends troops to fight Judas Maccabaeus, 130–132; *picture and note* 130, 131
  - sends new troops under Bacchides, 134

Macaulay's "Lays of Ancient Rome," *note* 23
Maccabaeus, Judas, the Hammerer (died 160 B.C.), 129–134
  campaigns, 129–134; *picture and note* 130, 131, 134
  name, *footnote* 129
  rededication of the Temple, 132; *picture and note* 132
  son of Mattathias, the priest, 126, 129
Maccabees (măk'a-bez) more properly the **Asmonaeans,** distinguished Jewish family in Jerusalem, 2nd century B.C., 129–139
  Books of the Maccabees, *footnote* 121
  campaigns of Judas, 129–134
  later Maccabees or Asmonaeans, 135–139
  name, *footnote* 129
  Temple desolated and rededicated, 132; *picture and note* 132; *footnote* 128
Machines of war, invented by Archimedes, 46, *picture and note. See* also Engineering
Mag'na Grae'cia, name given to Greek settlements in Italy and Sicily, 12
Malta, island in the Mediterranean
  Apostle Paul shipwrecked, 204
  map 191
Manners. *See* Customs and manners
Maps,
  Missionary travels of Paul, 191
  Peninsula of Italy, 11
  Roman Empire during centuries of peace, 95
Marcus Aurelius. *See* Aurelius, Marcus
Ma'rius, Caius (156–86 B.C.), Roman general
  bust, *picture and note* 60
  capture of Jugurth, 60
  defeats Ambri and Teutons, 60
  civil war with Sulla, 61–62
Mark, Gospel of, written, 207; *note* 208
Mark, Saint or **John Mark,** cousin of Barnabas, 189
  accompanies Paul on missionary journey, 189
  interpreter, 205, 207
  writes Gospel, 207; *note* 208
Markets,
  Carthaginian, *note* 31
  cattle market in Pompeian forum, *picture and note* 113
Marriage and divorce,
  Jews divorce foreign wives, 122
  Roman Empire, 109
Mars, in Roman mythology, god of war, the Greek Ares, 14
Mars, Field of, 96
Martial (mär'shal) (40?–104?), Roman epigrammatist, 110
Mary, the mother of Jesus, 156
  at Jesus crucifixion, 172
Mary and Martha, friends of Jesus, 157
  Jesus visits in home, 163
Mary Magdalene, follower of Jesus, 157
  finds tomb of Jesus empty, 173
Masks, bronze, Britons, *picture and note* 75
Mathematics, Archimedes, 46; *note* 46
Mattathi'as, (died 167 B.C.), Jewish priest, raises revolt under persecution of Antiochus, 126–128; *picture and note* 127
Matthew, one of the twelve disciples, 156
Matthew, Gospel of, written, 209
Max-im'i-an or **Maxen'tius,** Roman emperor from 286 to 305 A.D.
  gold medallion, *picture and note* 217
  West, 216
Mechanics, lever, *picture and note* 46
Mercenaries, soldiers who fought for pay
  Carthaginian army, 36, 38; *picture and note* 38
Merchants,
  Pompeii, 114
  Rome, *picture and note* 55
Messalina (mĕs-a-lī'na), died 48 A.D., 3d wife of the emperor Claudius, 104
Messiah, the
  prophecy of a Messiah, 128
  crystallization of idea of a Messiah, 140
  Jesus, the Christ, 152–153; *footnote* 152
Middle classes,
  Pompeii: business and trades, 112–114; *picture and note* 112, 113
  Rome: early Republic, 51–52; *picture and note* 52
    decay in country life, 55, 57
Milan (mĭl'an), **Edict of** 313 A.D., 217
Military science. *See* Warfare; Warriors
Milk, food of Germanic tribes, 73
Milvian (mĭl'vē-an) **Bridge**; battle, 216–217
Mines,
  Etruscan, 16
  Spain, 41
Mithradates VI (mĭth-rȧ-dā'tez) **the Great,** (121–63 B.C.), king of Pontus in Asia Minor on Black Sea *picture and note* 61
  wars against Rome, 61–62
  defeated by Pompey, 64
Mithras (mit'ras), Persian god of sun and truth
  cult in Rome, 110
Mo'din, small town n. w. of Jerusalem
  heathen altar raised, 126
  Mattathius slays officer and Jew, 126–127; *picture and note* 127
Money, Greek colonists teach Italics, 13
Money-changers, in Temple at Jerusalem, 164
Mosaic Law, law of the Hebrews laid down by Moses, 180, 190
  Apostle Paul resents restrictions, 179–180
  struggle against, 190–191; *picture and note* 192
Mosaics,
  adorn Carthaginian homes, 33
  in floor of House of the Faun, *note* 114

- **Musical instruments,**
  - castanets, *picture and note* 14
  - Etruscan, *picture and note* 14
  - harp, 132; *picture* 132
  - pipes, *picture and note* 142
- **Mysteries,** as religious rites
  - Cybele, *picture and note* 188
  - Egyptian mystery of Isis, *picture and note* 188
  - Eleusinian, 187; *picture and note* 187
- **Mythology,** Roman gods and goddesses, 14

- **Naples, Bay of**
  - early Greek settlement, 12
  - eruption of Vesuvius, 110, 116
- **Na'ples,** Italy also **Napoli**
  - Etruscan civilization to the north, 15–18
  - founded by Greeks. *See also* Capri
- **Navy,**
  - Carthaginian, finest in world, 37
    - Duilius' column, *picture and note* 37, 99
  - Etruscan destroyed, 24, 26
  - Hiero's of Syracuse, 24
  - maritime power of Syracuse, *note* 25
- **Nazareth,** Palestine, *picture and note* 144
  - boyhood town of Jesus, 141
  - life of Nazareth, 145
  - hills near, *picture and note* 147
- **Nemi** (nā'me), **Lake,** Italy, near Rome
  - Caligula's galley uncovered, *picture and note* 103
- **Ne'ro** (37–68 A.D.), Roman emperor, 105–108
  - brutality, 107, 108
  - coin, *picture and note* 105
  - destruction of Rome, 107
  - evil pranks and crimes, 106, 107
  - forces lack of musical ability on public, 105–106
  - Golden House, 108; *picture and note* 107
  - persecution of Christians, 108, 205–206; *picture and note* 206
  - squanders riches, 106–108
  - spectacles, 105
- **Ner'va** (32–98 A.D.), Roman emperor, 117
- **New Testament.** *See* Bible
- **Nobles,**
  - Carthaginian, 33
  - Etruscan, *picture and note* 15
  - Roman,
    - Tiberius Gracchus unpopular with, 57–58
- **Novel, Satyricon,** first on manners, *note* 107
- **Numidia** (nū-mĭd'ia), kingdom in n. Africa, 59
  - Jugurtha usurps throne, 59–60

- **Octavia** (ŏk-tā'vĭ-ȧ), died 11 B.C., sister of Octavian, wife of Mark Antony, 92
- **Oc-ta'vius,** Gaius (63 B.C.–14 A.D.), family name of Augustus Caesar, 88–101. *See* Augustus
- **Olives, Mount,** famous ridge e. of Jerusalem, 163
  - Gethsemane at foot: Jesus at, 167
- **Oratory,** Cicero, 67–68; *picture and note* 67, 68
  - orations, 99
- **Ostia** (ŏs'ti-ȧ), port of Rome at mouth of Tiber, 19
  - commerce and trade, *note* 98
- **Ostrich-plume fans,** 90; *picture* 90
- **O'tho** (32–69 A.D.), Roman emperor, 110
- **Ov'id** (43 B.C.–18 A.D.), Roman poet, 100
- **Oxen,** *picture and note* 16, 17

- **Paestum** (pĕs'tum) or Poseidonia (pō-sē-don'ia), Greek settlement in Italy, 12
  - architecture, *picture and note* 12
  - art, *picture and note* 27
- **Painting,**
  - catacombs, *picture and note* 211
  - Etruscan tombs, *picture and note* 14, 15
  - Roman
    - Campanian harbor, *picture and note* 63
    - Pompeian frescoes and murals, 114; *picture and note* 30, 106, 114, 115
- **Palaces,**
  - Nero's, 108; interior, 108; *picture* 107
  - of the Caesars, 98; *picture and note* 98, 99
- **Palatine** (păl'ȧ-tīn) **Hill,** earliest settled of seven hills of Rome
  - Latin fortress, 17
  - seized by Etruscans, 18
  - residential section, 56, 98
  - roads around, *note* 98
- **Palestine** (pal'es-tīn) also **Canaan** (kā'nan) and the **Holy Land,** Syria
  - Jews return, 121
  - Greek influence, 122; *picture and note* 122
  - Selucid kings, 123
  - made a Roman province, 136
  - Herod the Great, 137–140
  - stone carvings, *picture and note* 157
- **Palm branches,** people greet Jesus with, 164; *picture* 163
- **Parthia** (pär'thĭ-a), country in Asia s.e. of Caspian Sea
  - news of victories sends Antony to Syria, 92
- **Passover,**
  - Jesus goes to Jerusalem to celebrate, 144
  - throngs of Pilgrims to, 163–164; *picture and note* 163
- **Pat'mos,** island in Aegean Sea
  - John writes book of *Revelation* in exile, 214; *picture and note* 214
- **Patricians,** aristocratic class of Rome, early, 19, 23
- **Paul,** "the Apostle of the Gentiles," died about 67 A.D., *picture and note* 180
  - childhood and parentage, 177–178; *picture and note* 178

Paul—Continued
  conversion, 181–183
  dislikes restrictions of Mosaic code, 179–181, 190–191
  preaches in Damascus and his escape, 184–185; *picture and note* 185
  return to Tarsus, 185–188
  first missionary journey, 189–190; *map* 191
  trouble with Peter, 191; *picture and note* 192
  second missionary journey, 192–196
    Philippi, 192–193
    map 191
    Athens, 193–195; *picture and note* 194
    Corinth, 195–196
    letter to the Thessalonians, 196
    churches founded, 196
  third missionary journey, 196–200; *map* 191
    Ephesus, 197–200
  letter to the Romans, 200; *quoted* 200
  visits Jerusalem, 200–202
  prisoner in Caesarea, 202
  journey to Rome, 203–204; *picture and note* 203; in Rome, 205–206
  death during persecutions, 206
  contribution to civilization, 206
Pau'lus, Lu'cius Ame'lius, (229–160 B.C.), Roman general and consul, 50
  Roman triumph, 50–51; *picture and note* 50
Pavements, in Roman streets, 55, 112; *picture* 55, 112. *See also* Roads
Pax Romana, 96; *picture and note* 96
Peace, of Augustan Age, 96; *picture and note* 96; end, 119
Penates (pē-nā'tez), in Roman mythology, ancestral household gods, 14
Perga (modern Murtana), in Asia Minor, 189
  Paul the Apostle visits, 189
Peristyle, rear court of Roman house; *picture and note* 114, 115
Persecution of Christians,
  Diocletian, 216
  Nero, 108, 211
Per'seus (178–168 B.C.), last king of Macedonia
  coin, *picture and note* 51
  defeated by Rome, 50
  walks in Roman triumph, 50; *picture and note* 50
Peter, one of the twelve disciples, 156
  denies Jesus, 167–168
  leader of early Christians, 175
  Peter and Paul, *picture and note* 180
  head of Church in Jerusalem, 185
  refuses to eat with Gentiles, 191; *picture and note* 192
  in Rome with Paul, 205
  death, 206
Petro'nius Arbiter (died 66 A.D.), "Satyricon." *note* 107
Pets, goat of children, *picture* 97, 114
Phar'isees, Jewish sect strike in observing ceremonies and traditions, 136, 140–141, 150; *picture and note* 141
  Jesus offends, 160–163; *picture and note* 163
  plot Jesus' death, 163
Pharos (fā'ros) lighthouse, model of in Caesar's triumph, 86; *picture* 86
Pharsalia (fär-sā'lĭ-a), city in s. Thessaly, battle between Pompey and Caesar 48 B.C., 79
Philip, one of the twelve disciples, 156
Philip V, of Macedon, reigned from 220–179 B.C
  defeated by Rome, 50
Philippi (fĭ-lĭp'ī), city in n.e. Macedonia
  Apostle Paul visits, 192–193
  battle, 42 B.C., 89
  church founded, 196
  map, 191
Philosophy,
  Greek
    Epicureanism: teachings, 186
    Stoicism, 186; *picture and note* 186
  Marcus Aurelius' interest, 119, 120
"Phoenician Lake," 31
Phylactery (fĭ-lăk'ter-ĭ), a small leather box containing Scriptures, worn by Pharisees, 141; *picture and note* 141
Pilate, Pontius (first century A.D.), Roman governor of Judea, 164
  questions Jesus, 169
  sends Jesus to Herod, 170; *picture and note* 170
  has power to sentence Jesus, *note* 171
  gives up Jesus to be crucified, 171; *picture and note* 171
Pillars of Hercules, Hanno passes beyond, 34
Pillows, trade in, *picture and note* 96
Pipes, musical instrument, *picture and note* 142
Plautus (pla'tŭs) (254?–184 B.C.), Roman comic dramatist, 99
Plebeians (plē-bē'anz) or **plebs** (plĕbz), lower rank of Roman citizens, 23
Pliny (plĭn'ĭ) **the Elder** (23–79 A.D.), scientist and naturalist, 115
  killed by eruption of Vesuvius, 115
Pliny (plĭn'ĭ) **the Younger** (61?–113?), nephew of Pliny the Elder, 115
  describes eruption of Vesuvius, 115–116
  writes of growth of Christianity in Bithynia, 212–213
Plow, Roman, *picture and note* 57
Po, river of n. Italy
  map, 11
  Hannibal winters in valley, 45
Poetry, Latin, 99–100
Polybius (pō-lĭb'ĭ-ŭs) (198?–117? B.C.) an Achaean, brought to Rome, *footnote* 44; *quoted* 43–44
Police department, organized in Rome, 97

Pompeii (pŏm-pā′yē), city in Italy
  business life, 113–114; *picture and note* 112, 113, 115
  Civil Forum, *picture and note* 111
  destruction by Vesuvius, 111, 115–116
  excavations, 111; *picture and note* 111, 112, 113
  houses, 112; *picture and note* 112, 114, 115
  murals, 114; *picture and note* 30, 114, 115
  reconstructions: forums, streets and houses, *picture and note* 111, 112, 114
  shops, 112–113; *picture and note* 112
  Triangular Forum, *pictures and notes* 113
Pom′pey the Great (106–48 B.C.)
  bust, *picture and note* 64, 78
  Caesar and Pompey, 77–79, 82
  camp, *picture and note* 79
  clears Mediterranean of pirates, 64
  conquers Mithradates and Asia Minor, 64
  Jerusalem taken, 64, 136; *note* 135
  return to Rome from East, 68
  power in Greece and East, 78
Pon′tifex Max′imus, title held by emperor of Rome as the religious head of the state
  bestowed upon Caesar, 67
  Augustus takes over office, 94
  dwelling, *picture and note* 98
Pon′tus, kingdom in Asia Minor on Black Sea
  Mithradates VI, 61
  Pompey subdues, 64
Poppaea Sabina (pŏp-ē′a sa-bī′na) (died 65 A.D.), wife of Nero, 107–108
  evil influence on Nero, 107
  presides at banquet, *picture and note* 107
Ports. *See* Harbors and ports
Poseidon (pō-sī′dŏn), in Greek mythology, god of sea
  temple in Italy, *picture and note* 12
Poseidonia (pō-sī-dŏn′ia) or **Paestum** (pĕs′tum), Greek settlement in Italy, 12
  Temple of Poseidon, 12
Praetorian (prĕ-tō′rĭ-ăn) **Guard,** imperial bodyguard, founded by Augustus, *picture and note* 104, 117
  declare Claudius emperor, 104; *picture and note* 104
Priest and priestess,
  Carthaginian, *picture and note* 32
  Ephesian, *picture and note* 197
  Roman, *picture and note* 56
Priesthood,
  power of Jewish, 121
  perishes with fall of Jerusalem, 208
Princeps, title of Augustus Caesar, 94
Processions, Roman triumphal
  Caesar's, 85–86; *picture and note* 86
  King Perseus of Macedonia walks in, 50; *picture and note* 50
  Scipio Africanus, 48; *picture and note* 48
Prose, Latin, 99. *See also* Literature.
Ptolemies (tŏl′ē-miz), line of Greek rulers in Egypt, 80; end of rule, 93
Ptolemy XI (tŏl′ē-me) **Auletes,** (died 51 B.C.), father of Cleopatra
  condition of Egypt, 80
  Rome executor of his will, 82
Ptolemy XII (tŏl′ē-me) (died 47 B.C.), brother of Cleopatra
  drowned in Nile after defeat by Caesar, 84
  joint ruler with Cleopatra, 81
  lays case before Caesar, 82–83
Ptolemy XIII (tŏl′ē-me) (died 44 B.C.)
  baby Ptolemy, 81
  rules jointly with Cleopatra, 84
Ptolemy XIV (tŏl′ē-me), son of Cleopatra. *See* Caesarian
Punic Wars, between Rome and Carthage (264–146 B.C.)
  meaning of word, *note* 30
  First, 36–37
  Second, 41–48
  Third: destruction of Carthage, 53
Puteoli (pu-tē′o-lī) Italy, harbor and port in Campania, *picture and note* 63
  Apostle Paul visits, 204
Pyrrhus (pĭr′us), king of Epirus, (318?–272 B.C.), 28–29; *picture and note* 29
  aids Greek cities, 28
  defied by Rome, 28–29
  elephants of war, 28–29; *picture and note* 29
Pyramids, Egyptian tombs,
  models of in Caesar's triumph, 86; *picture and note* 86

Quinqueremes (quin′que-rē-mes), "five banker" galley, 37

Rabbi (rab′ī), originally applied to scholars and teachers of the Hebrew law
  continue after fall of Jerusalem, 208
Races of mankind,
  Britons, early (short, dark Mediterraneans with Celtic culture and language), 74–75; *picture and note* 74, 75
  Carthaginians (Semites from Phoenicia), 30
  Etruscans (Mediterraneans from Asia Minor), 14; *picture and note* 16
  Gauls or Celts (blue-eyed Nordics), 71; *picture and note* 77
  Germans or Teutons (blued-eyed Nordics), 73; *picture and note* 72, 73
  Iberians (dark Mediterraneans), later the Spaniards, 40; *picture and note* 40
  Indo-Europeans, members of one of the Caucasian races of early Asia, Europe or India, 13, 14
  Italic tribesmen (blond Nordics), 13

- **Races of mankind**—Continued
  - Latins (blond Nordic-Italic tribesmen), 13
  - Samnites (blond Nordics), 13; *picture and note* 13, 27
  - Teutons (blue-eyed, yellow-haired giants), 60
- **Reading,** Jewish children taught in Synagogue, *note* 143
- **Reconstructions,**
  - Carthage and its harbor, *picture and note* 31
  - Ephesus in Asia Minor, *picture and note* 198
  - palace of John Hyrcanus, *picture and note* 135
  - Pompeii: forums, streets, and houses, *picture and note* 111, 112, 113, 114
- **Religion,**
  - Carthaginian, 32; *pictures and notes* 32
  - Christianity,
    - Jesus of Nazareth, 140–174
    - conquers the Empire, 175–217
  - Eleusinian Mysteries, 187; *picture and note* 187
  - Greek philosophy as an attempt to meet needs, 186; *picture and note* 186
  - Hebrew,
    - Judaism stiffens, 121, 136
    - persecution of Hebrews, 123–128; *picture and note* 123, 126
    - Mattathias revolts against persecution, 126–129; *picture and note* 127
    - prophecy of a Messiah, 128
    - Herod the Great respects Judaism, 138
    - after fall of Jerusalem, 208
  - Mysteries, as religious rites
    - Cybele, *picture and note* 188
    - Egyptian mystery of Isis *picture and note* 188
    - Eleusinian, 187; *picture and note* 187
  - Roman,
    - Eastern cults in Rome, 110
    - gods and goddesses, 14
    - religious association of youngsters, *picture and note* 97
    - sacred shrine of Vesta, 56; *picture and note* 56
- **Resurrection of Jesus,** 173–174
- **Revelation, Book of;** written by John in exile, 214; *picture and note* 214
- **Rhine River,**
  - boundary of Roman Empire, 95; *map* 95
  - Caesar builds bridge, 71; *picture and note* 71
- **Rhodes,** Greek island in eastern Aegean
  - commerce destroyed by Rome, 54
- **Riots,** of the image-makers, 198–199; *picture and note* 198, 199
- **Rites and ceremonies,** Druid, 75
- **Roads,** Roman
  - Appian Way, 55; *picture and note* 119
  - outstanding accomplishment, *note* 119
- **Roma,** Etruscan name for Rome, 18
- **Roman peace,** 96; *picture and note* 96
- **Rome and the Romans,**
  - agriculture,
    - life during early Republic, 51–52; *picture and note* 52
    - decline of farmer, 55, 57
    - farm scene, *picture and note* 57
  - aqueducts, 98
  - architecture. *See* Architecture, Roman
  - art. *See* Art, Roman
  - baths, *picture and note* 118; *note* 115
  - bridge, Caesar's, 71; *picture and note* 71
  - chariots, *picture and note* 50, 101
  - citizenship: early Rome, 23; Republic, 54; provinces, 101
  - coinage: Greeks teach Italics, 13
  - coins, *picture and note* 60, 61, 87, 88, 92, 101, 105
  - Colosseum, 110; *note* 110
  - commerce and trade,
    - during the Republic, 54
    - Augustan Age, *picture and note* 96
    - port of Ostia, 19; *note* 98
  - contribution to civilization, 97, 120, 217; *note* 119
  - corruption, 57, 107–109; *note* 107
  - education, *picture and note* 97, 100; Dacia, 117
  - Forum,
    - origin 18; *picture and note* 19
    - of the Republic, 56
    - of the Empire, 97; *picture and note* 98, 99
  - gladiatorial shows, 65–66; *picture and note* 66
  - gods, 14
  - government,
    - contribution of good government, 120, 217
    - republic, early, 23; end, 87, 94
    - police and fire department, 97
  - Greek influence, 13–14, 98–99
  - history,
    - early period,
      - Etruscans, 11–24
      - Greek colonists, 12
      - Italic tribesmen, 13; *picture and note* 13
      - Rome: origin, 13, 17–19; legendary founding, 20–22
      - Horatius, *picture and note* 23
      - Romulus and Remus, 22; *picture and note* 22
    - Republic, 23–93
      - Sicily and Syracuse, 25–28
      - war with Pyrrhus, 28–29; *picture and note* 29
      - Punic Wars, 36–37, 41–48; *note* 30; destruction of Carthage, 53
      - conquests: Italy, 29; Carthage, 53; Greece, 50, 54; Pergamum, Macedonia, 54; Gaul, 69–71, 76; Britain, 74

- **Rome and the Romans**—Continued
      - Gracchi, 57–59
      - Marius and Sulla, 59–64
      - Pompey, 63–64; Caesar and Pompey, 77–79, 82
      - Catiline's conspiracy, 67–68; *picture and note* 67
      - Caesar and the fall of the Republic, 65–79, 82–87; first triumvirate, 68; assassination of Caesar, 87; *picture and note* 87
      - Second Triumvirate, 89; *picture and note* 92
      - Mark Antony, 88–93
      - Octavian gains mastery, 92–93
      - Cleopatra conquered, 93
    - Empire, early, 27 B.C.—, 94–120; *pictures and notes* 94–120
      - establishment of Empire, 94
      - Augustus, 94–101
      - Rome: splendor of art and buildings, 97–99; *picture and note* 98, 99
      - greatest extent, 117; *map and note* 95
      - Tiberius, Caligula, and Claudius, 101–104
      - Nero and the excesses of the Romans, 105–110
      - destruction of Pompeii, 111, 115–116
      - Trajan, 117–118
      - Marcus Aurelius, 119–120
      - Christianity in, 120
      - Christianity conquers the Empire, 175–217
  - literature. *See* Literature, Roman
  - marriage and divorce, 109
  - provinces, *map and note* 95
    - civilization and government, 101, 117–118
    - tax-farming, 54, 55
    - Asia Minor, 64; Hadrian visits, 118
    - Britain,
      - conquered by Caesar, 74–75
      - Hadrian visits, 118
    - Carthage, 53
    - Dacia conquered, 117, 118; *picture and note* 117; *map and note* 95
    - Egypt, 93
    - Galilee, 121, 136
    - Gaul,
      - spread of Roman civilization, 101
      - subdued and made province, 76–77
    - Greece, 54
    - Macedonia made Roman province, 54
    - Pergamum, 54
    - Spain,
      - Pompey, governor of Spain, 77
      - Pompey's officers in control, 78
      - spread of Roman civilization, 101
      - conquered by Rome, 64
  - religion and mythology, 14, 20–22

- **Rome and the Romans**—Continued
  - roads, *note* 119
    - Appian Way, 55; *picture and note* 119
  - Sacred Way, 56; *picture and note* 86; *note* 98
  - Senate
    - Catiline's conspiracy, 67–68; *picture and note* 67
    - corruption, 57, 60
    - greed for gold, 54–56, 59
    - formed, 23
    - power under Sulla, 62–63
- **Rom'ulus and Remus,** 22; *picture and note* 22
- **Ros'tra,** *picture and note* 99
- **Ru'bi-con,** Caesar crosses, 78

- **Sabbath,** Jews persecuted for keeping, 124
- **Sabines** (sābinz), 13
- **Sacred Way,** famous street in Rome, 56
  - Caesar's triumph, 85–86; *picture and note* 86
  - triumphal processions, *note* 98. *See also* Roads
- **Sad'ducees,** Jewish sect, rejected traditions, opposed to Pharisees, 136
- **Salome** (sä-lō'mē), daughter of Herodias, who bade her ask for head of John the Baptist, 160
- **Samaria,**
  - governor fights Israel, 129
  - made a province of Rome, 136
- **Sam'nites,** warlike Apennine tribes; *picture and note* 13, 27
- **San'hedrin,** supreme council of the Jews, 168
  - condemns Jesus, 168; *note* 171
  - perishes with fall of Jerusalem, 208
  - trial of Stephen, 176–177; *picture and note* 176
- **Sarcophagus** (sär-kŏf'ȧ-ḡŭs), a stone coffin
  - Etruscan, *picture and note* 16
  - Rigneiux-le-France, Christian art, *picture and note* 181
- **Satire,** Roman, *picture and note* 100
- **Sat'urn,** in Roman mythology, god of agriculture; temple, *picture and note* 99
- **"Satyricon"** (sa-tĭr'ĭ-kŏn), first novel on manners by Petronius (died 66 A.D.), *note* 107
- **Saul of Tarsus.** *See* Paul
- **Savior.** *See* Messiah
- **Schools,**
  - Hebrew,
    - in temple courts, 179; *picture and note* 179
    - in synagogues, 143; *picture and note* 143
  - Roman,
    - education of a child, *picture and note* 97
    - school scene, *picture and note* 100
- **Scientists,**
  - Archimedes, 46; *picture and note* 46
  - Pliny the Elder, 115
- **Scipio Africanus** (sĭp'i-o af-ri-ca'nus), (237–183 B.C.), great Roman general, 47–48
  - bust, 47

Scipio Africanus—Continued
- defeats Hannibal at Zama, 48
- given Roman triumph, *picture and note* 48

Scourging, punishment suffered by Jesus, 170; *picture and note* 169

Scribes, learned Jews who copied and interpreted the Scriptures, 141

Sculpture, Iberian, *picture and note* 40

Sculpture, busts,
- Roman,
  - Caesar, Julius, *picture and note* 65
  - Cicero, *picture and note* 68
  - Hannibal, *picture and note* 47
  - Marius, *picture and note* 60
  - Octavius as a young man, *picture and note* 105
  - Pompey, *picture and note* 64
  - Romans of the Republic, *picture and note* 52
  - Scipio Africanus, *picture and note* 47
  - Seneca, *picture and note* 105
  - Sulla, *picture and note* 61
  - Titus, *picture* 110
  - Vespasian, *picture* 110

Sculpture reliefs,
- Graeco-Roman,
  - Cleopatra, *picture and note* 81, 91
  - Roman pilgrims, *picture and note* 80
- Roman,
  - Altar of Peace, 96; *picture and note* 96
  - Italian trade and industry, *picture and note* 96
  - Marcus Aurelius column, *picture and note* 73
  - school scene, *picture and note* 100
  - Trajan's column, *picture and note* 85, 117
  - wedding scene, *picture and note* 109

Sculpture, statues,
- Roman,
  - Augustus, *picture and note* 94
  - Cato the Censor, *picture and note* 53
  - Claudius, *picture and note* 104
  - Julius Caesar, *picture and note* 69
  - Vestal virgin, *picture and note* 56
  - woman and daughter, *picture and note* 109

Seleucids (sē-lu'sĭds), Greek dynasty and empire in w. Asia, (312–64 B.C.)
- conquered by Pompey, 64
- Syria under, 123–135; *note* 124

Senate, Roman. *See* Rome and the Romans.

Sen'eca (3? B.C.–65 A.D.), Roman statesman and philosopher, *picture and note* 105
- tutor of Nero, 105

Sepph'o-ris or Seffuriyeh, second city in Galilee, 144–146; *picture and note* 146

Serfs, Carthaginian, 33

Se'ron, a general of Antiochus from Syria, fails to overcome Judas Maccabaeus, 129

Seven Hills, Rome founded on seven hills: the Capitoline, Palatine, Aventine, Quirinal, Viminal, Esquiline and Caelian hills, 18–19

Shields,
- Etruscan, *picture and note* 19
- Gallic, *picture and note* 77
- Roman legions, 70; *picture and note* 70, 85, 119

Ships. *See* Boats and ships; Transportation

Shops,
- Italian embroidery, *picture and note* 96
- Pompeii, 112; *picture and note* 112
- Rome, *picture and note* 55

Sicily,
- Carthaginian wars, 36–38
- Greeks colonize, 25; *picture and note* 26
- map, 11
- prosperity of Greek cities, 26–27; *picture and note* 26
- Pyrrhus in, 28–29
- Roman conquest, 38

Sidewalks, Rome, *picture and note* 55

Silas, companion of Paul on second missionary journey, 192

Silver, mined in Spain, 41

Simon, a Maccabee, son of Mattathias, 126
- Judea becomes independent, 135

Simon, brother of Jesus, 156

Simon, one of the twelve disciples, 157

Slaves,
- Roman,
  - from foreign wars, 55
  - Greek slaves as teachers, 51
  - in gladiatorial combats, *picture and note* 66
  - sale in Rome, *picture and note* 108

Social conditions,
- Rome under the Republic, 51–52; *picture and note* 52
  - decline of country life, 57
  - tenements, 55; *picture and note* 55
  - wealthy Romans, 54; *picture and note* 54
  - reforms of Gracchi for poor, 57–59
- Roman Empire
  - excesses of the wealthy, 107–109; *note* 106, 107, 108
  - marriage and divorce, 109

Soldiers. *See* Warriors

Spain,
- Hamilcar in, 40
- Iberians, 40; *picture and note* 40
- mines, 41
- Roman province,
  - Pompey, governor of Spain, 77
  - spread of Roman civilization, 101

Spar'ta-cus, slave rebellion, put down by Crassus, 68

Spears, Latin soldiers, *picture and note* 13

Sphinx, model of in Caesar's triumph, 86; *picture and note* 86

S. P. Q. R., 70
Stabiae, a town of Campania, Italy
  frescoes, *picture and note* 63
Stadium, built in Palestine by Herod the Great, 139
Standards, military
  Gallic, *picture and note* 77
  Roman legions, 70; *picture and note* 70, 85
Star of David, a sacred symbol, *picture and note* 157
Statues, Roman,
  Augustus as Imperator, *picture and note* 94
  Cato the Censor, *picture and note* 53
  Claudius, *picture and note* 104
  Julius Caesar, *picture and note* 69
  Vestal virgin, and Roman priest, *picture and note* 56
  woman and daughter, *picture and note* 109
Stephen, first Christian martyr
  trial, 176–177; *picture and note* 176
  stoning, 176
Stoicism (stō'i-sĭzm), school of philosophy founded at Athens by Zeno, later flourished in Rome
  Marcus Aurelius, 119
  Seneca a Stoic, 105
  teachings on streets in Paul's day, 186; *picture and note* 186
  Paul meets Stoics in Athens, 193
Strabo (strā'bo), (born about 63 B.C.), geographer and historian, 100
Straight Street, in Damascus, 183; *picture and note* 183
Streets,
  Hellenistic city of Sepphoris, *picture and note* 146
  Nazareth, 142; *picture and note* 142
  Pompeii, 112; *pictures and notes* 112
  Rome, 55–56; *picture and note* 55
    Sacred Way, 56; *picture and note* 86; *note* 98
  Straight, in Damascus, 183; *picture and note* 183
  Tarsus, 178; *picture and note* 178
Strikes, riots of the image-makers, 198–199; *picture and note* 199
Suetonius (swē-tō'nĭ-ŭs) (75?–160 A.D.), Roman historian, *quoted* 102–103, 105
Sul'la, Lucius (138–78 B.C.), Roman general, 61–63
  bust, *picture and note* 61
  civil war with Marius, 61–62
  robs people of power, 62
  slaughters foes, 62; *picture and note* 63
Symbols,
  Carthaginian, *picture and note* 33
  cornucopia, *picture and note* 84; *note* 94
  Egyptian royalty, *picture and note* 81
Symbols—Continued
  emblem of Alexandria, *picture and note* 84
  fish, a Christian symbol, *note* 181
  Roman legions, 70; *picture* 70
  Roman victory: ivory sceptre and laurel branch, 48
  sacred to Jews, *picture and note* 157
  uraeus, *picture and note* 84
Symposium, Etruscan, *picture and note* 15
Synagogues,
  continue after fall of Jerusalem, 208
  interior, *picture* 143, 155
  Jesus as a child hears Law of Prophets read, 143; *picture and note* 143
  origin, *note* 143
Syracuse (sĭr'ȧ-kūs), city on coast of Sicily founded by the Corinthians about 735 B.C., 25–27
  Archimedes, 46; *note* 46
  art: coins, *picture and note* 25, 36
  destroys Etruscan fleet, 24, 26
  siege, 46; *picture and note* 46
  splendor and wealth, 26–27
  taken by Rome, 46
  tyrants, 25–27. *See also* Sicily
Syria,
  conquered by Rome, 64
  Hadrian visits, 118
  Hannibal in, 49. *See also* Hebrews

Table of the showbread, the sign of close communion with God
  among spoils, *picture and note* 208
Tables, of citrous wood, 33
Tab'u-la'rium, record house in Roman Forum, *picture and note* 99
Tanit (tä'nēt), Phoenician and Carthaginian moon goddess, 32; *picture and note* 32
Tacitus (tas'ĭ-tŭs), Cornelius (55?–120? A.D.) Roman historian
  describes persecution of Christians, 205; *footnote* 205
  Pliny the Younger writes to, 115–116
Taormina (tä-ôr-mē'nä), Greek settlement in Sicily
  ruins, *picture and note* 26
Tarentum (tȧ-rĕn'tum), Greek city in s. Italy
  forms league against Rome, 28
  war with Rome, 28, 29
Tar'quin, the last Etruscan king of Rome, 19
Tar'sus, city of splendor in s. e. Asia Minor
  city of Saul of Tarsus, 177–178; *picture and note* 178
  headquarters of Mark Antony, 89
  spectacular visit of Queen Cleopatra, 89–91; *picture and note* 90
Taxation,
  farming, 54, 55

Taxation—Continued
  rebellion and destruction of Sepphoris, 145–146
  Roman Republic, 54
  under Marcus Aurelius, 120
Tax-farming, 54, 55
Temples,
  Castor and Pollux, *picture and note* 98
  Julius Caesar, *picture and note* 98
  Jupiter, 19; *picture and note* 19, 99
  Poseidon, *picture and note* 13
  Temple at Jerusalem
    desecration under Maccabees, 132; *footnote* 128
    profaned by Hellenism, 123–124; *picture and note* 124
    rededication, 132; *picture and note* 132
    rebuilt by Herod, 138; *picture and note* 163
    Paul brings a Gentile into forbidden court, 201; *note* 201
    besieged by Titus, 208; *picture and note* 208
  Vespasian, *picture and note* 99
  Vesta, 56; *picture and note* 56
Ten Commandments of Moses, 140–141
Tenement buildings, Rome, 55; *picture and note* 55
Tents, for Caesar's army, 69, 72; *picture* 71
Ter′ence (185?–159? B.C.), Roman dramatist, 99
Terraces, near Nazareth, 147; *picture and note* 147
Teu′to-burg Forest, Roman army massacred, 95
Teutons. *See* Germans
Thad′daeus, one of the twelve disciples, 156
Thames (tĕmz), largest river in England
  antiquities from, *picture and note* 75
Theaters,
  built in Palestine by Herod the Great, 139
  Ephesus in Asia Minor, 197; *picture and note* 198
  erected by Augustus, 97; by Hadrian, 118; *note* 118
  ruins at Taormina, *picture and note* 26
Thes′sa-lon′i-ca, city in n. Greece
  Apostle Paul visits, 193
  Church founded, 196
  map, 191
Thessalo′nians, Epistle to the, 196
Thomas, one of the twelve disciples, 156
Tiberine palace, *picture and note* 98
  Cleopatra occupies, 85
Tiberius (tī-bē′rĭ-ŭs), Claudius Nero, 42 B.C.–37 A.D., 2d Roman emperor, 101–102; *picture and note* 101
  campaign in Germany, 95
  chariot, *picture and note* 101
  villa on island of Capri, 102; *picture and note* 102
Tiber River,
  Latins settle near, 13, 17
Time, modern method of reckoning, *footnote* 140
Timothy, disciple and assistant of Paul the Apostle
  second missionary journey, 192
Tithe, tenth part, Pharisees, 141
Titus, Roman emperor, 79–81 A.D., 110
  bust, *picture and note* 110
  conquers Jews, 110
  eruption of Vesuvius, 111, 115–116
  Pompeii, 111–115
  siege of Jerusalem, 208; *note* 208
    arch of Titus, *picture and note* 208
To′ga, Roman garment, of the Republic, *picture and note* 53; *picture* 96
Tombstone, of Roman officer, *picture and note* 75
Tools, iron, Etruscan, 18
Tourists, Romans in Egypt, *picture and note* 80
Trade. *See* Commerce and trade
Trades,
  Pompeian, 112–114; *picture and note* 112, 113. *See also* Arts and crafts
Trade-unions, riot of the image-makers, 198–199; *picture and note* 199
Trajan (trā′jan) (51–117 A.D.), Roman soldier and emperor born in Spain, 117
  Column, scenes from, *picture and note* 72, 85, 117
  conquers Dacian's, 117; *picture and note* 117
  greatest extent of Empire, 117; *map and note* 95
  just government, 117
  Pliny's letter on growth of Christianity, 212–213
Transportation,
  barge of Cleopatra, 90; *picture* 90
  boats and ships,
    Aeneas', *picture and note* 30
    Carthaginian, 37
    Etruscan, *picture* 15
    merchant ship, *picture and note* 203
    Roman, 37; *picture and note* 63, 106, 117
      Caligula's pleasure galley, 103; *picture and note* 103
  carriage, of wealthy Roman senator, *picture and note* 54
  carriage, child's, *picture and note* 97
  cart, Roman farm, *picture and note* 57
  chariots, Etruscan, *picture and note* 18, 19
  chariots, Roman: Tiberius, *picture and note* 101
  galley,
    Caligula's, 103; *picture and note* 103
    quinqueremes or "five bankers," 37
    triremes or "three bankers," 37
  wagon, Roman, *picture and note* 97. *See also* Travel

- **Trasimeno** (trä-zē-mā′nō), Lake in central Italy; battle 45
- **Travel,**
  - during the Roman Republic, 54; *picture and note* 54
  - Romans in Egypt, *picture and note* 80
  - sea voyage of the Apostle Paul, 203–204
- **Trent, Council of** (1543)
  - takes Books of the Maccabees from Old Testament, *footnote* 121
- **Tribal assembly,** Roman, 23
- **Tribes,** Italic, 13
- **Trib′une,** Roman magistrate, 23
- **Trireme** (trī′rem), "three banker" galley, 37
- **Triumphal arches.** *See* Arch
- **Triumphs and processions,** *note* 98
  - Caesar's, 85–86; *picture and note* 86
  - King Perseus of Macedonia walks in, 50; *picture and note* 50
  - Scipio Africanus, 48; *picture and note* 48
- **Trium′virate,**
  - First, 68–69
  - Second, 89; *picture and note* 92
- **Trousers,** of the Germans, *picture and note* 72
- **Tyrants,** Syracuse, 24, 25–27
- **Ty-ro-pae′an Valley,** scene overlooking valley, *picture and note* 162

- **Umbrella,** of Roman tourist in Egypt, *picture and note* 80
- **Umbrellas of state,** *picture* 135, 146
- **Umbrians,** rude, native tribesmen of central Italy, 15
  - servants of the Etruscans, 16
- **Unemployment,** Rome, 55
- **University,** at Tarsus, 178

- **Varus** (vā′rus), Publius Quintilius, Roman general
  - defeat in Teutoburg Forest, 95
- **Ventril′oquism,** slave girl at Philippi, 192–193
- **Veii** (vē′yi), Etruscan city, fall, 24
- **"Veni, vidi, vici,"** 85
- **Ve′nus,** Roman goddess of love and beauty, the Greek Aphrodite, 14
- **Vercingetorix** (vēr-sĭn-gĕt′ō-rĭks), died about 45 B.C., great Gallic leader and warrior, *picture and note* 76, 77
  - leads rebellion against Caesar, 76
- **Vergil** (Publius Vergilius Maro) (70–19 B.C.), Roman poet, 100; *footnote* 20
  - "Aeneid," *footnote* 20
- **Vespasian** (vĕs-pā′zhi-an) (9–79 A.D.) Roman general and emperor, 110
  - bust, *picture and note* 110
  - Colosseum, 110; *note* 110
  - homely qualities, 110
  - recalled from Jerusalem, 110
- **Ves′ta,** in Roman mythology, goddess of the hearth-fire, the Greek Hestra, 14; *picture and note* 56
  - temple in Roman Forum, 56; *picture and note* 56
- **Vestal virgin,** *picture and note* 56
- **Vesu′vius, Mount,**
  - eruption, 111; *picture and note* 111; Pliny the Younger's description, 115–116. *See also* Pompeii
- **Via Sacra.** *See* Sacred Way
- **Victory,** goddess of,
  - crowns charioteer, *picture and note* 25
- **Villas,**
  - Carthaginian, *picture and note* 33; furnishings, 33
  - Roman,
    - Campanian, *picture and note* 106
    - Tiberius' on island of Capri, 102; *picture and note* 102
    - wealthy Roman: interior, *picture and note* 115
- **Vitel′lius** (15–69 A.D.), Roman emperor, 110
- **Volscians** (vŏl′shănz), early Italic tribesmen, 13
- **Vulture-crown,** Egyptian, *picture and note* 81

- **Wagon,**
  - Roman, *picture and note* 97. *See also* Transportation
- **Walls,**
  - Carthaginian, *picture and note* 31
  - decorations from House of Vettii, *picture and note* 114, 115
  - early Roman wall, 19; *picture* 19
  - scribblings, 113
- **Warfare,**
  - boarding bridges and grappling irons, 37; *picture and note* 37
  - Caesar's army camp, 69, 72; *picture and note* 72; *picture* 71
  - Roman legions, 69–70, 72; *picture and note* 70, 72, 73, 74, 85, 117, 119
  - Seleucids fight Judas Maccabaeus, 130–132; *picture and note* 130, 131
  - war elephants of Hannibal, 42; *picture* 43
  - war elephants of Pyrrhus, 28–29; *picture and note* 29
  - war machines of Archimedes, 46; *picture and note* 46
- **Warriors,**
  - Britons, 75; *picture and note* 74, 75
  - Etruscan, *picture and note* 19
  - Gallic, *picture and note* 77
  - German or Teuton, *picture and note* 72, 73, 120
  - Latins, 13; *picture and note* 13
  - Roman legionaries, 69–72; *picture and note* 70, 72, 73, 74, 85, 117, 119, 120
  - Samnite, 13; *picture and note* 13

Water, brought to Rome, 98; *picture and note* 119

Weapons,
- Britons, *picture and note* 75
- iron, Etruscan, 18
- Latin soldiers, *picture and note* 13
- Roman legionaries, *picture and note* 70, 74, 119

Wedding, Roman, *picture and note* 109

Wharves, Roman, *note* 98

Wheat, harvesting, grinding and baking, *picture and note* 57

Windows, lack of in Pompeian houses, 112

Wolf, in Roman legend,
- suckles Romulus and Remus, 22; *picture and note* 22

Women,
- Cleopatra, 80–93; *picture and note* 81, 83, 90, 91
- come to hear Jesus, 157
- see Jesus risen from the dead, 173–174; *picture and note* 174

Women—Continued
- German, *picture* 73
- Roman,
  - of the Republic, *picture and note* 52
    - Cornelia, 58; *picture and note* 58
  - of the Empire
    - Augustan Age, *picture and note* 96, 97
    - extravagances of the Empire, 109; *picture and note* 108, 109
  - Vestal virgins, *picture and note* 56

Writing, Jewish children taught in synagogue, *note* 143

Xenophanes (zē-nŏf′ȧ-nez) (572–480? B.C.), Greek philosopher
- one God, 185

Yar′muk River, Palestine
- Paul enters valley, 181

Za′ma, battle of (202 B.C.), 48